

IDEA AND IDEOLOGY

Shrii Prabhat Ranjan Sarkar

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SHRII PRABHAT RANJAN SARKAR

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Dedicated to
the sacred memory of
Pandit Rama Chandra Jha

CONTENTS

ROMAN SAM'SKRTA

Realizing the necessity of writing swiftly and of pronouncing the words of different languages correctly, the undernoted Roman Sam'skrta (Sanskrit) alphabet has been adopted.

অ	আ	ই	ঈ	উ	ঊ	ঋ	ৠ	ঌ	ৡ
अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	a'	i	ii	u	u'	r	rr	lr	lrr

এ	ঐ	ও	ঔ	অং	অঃ
ए	ऐ	ओ	औ	अं	अः
e	ae	o	ao	am'	ah

ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
ka	kha	ga	gha	una	ca	cha	ja	jha	ina
ট	ঠ	ড	ঢ	ণ	ত	থ	দ	ধ	ন
ट	ठ	ड	ढ	ण	त	थ	द	ध	न
t'a	t'ha	d'a	d'ha	n'a	ta	tha	da	dha	na

প	ফ	ব	ভ	ম
प	फ	ब	भ	म
pa	pha	ba	bha	ma

য	র	ল	ব	শ	ষ	স	হ	ক্ষ
य	र	ल	व	श	ष	स	ह	क्ष
ya	ra	la	va	sha	s'a	sa	ha	ks'a

অঁ	জ্ঞ	ঋষি	ছায়া	জ্ঞান	সংস্কৃত	ততোঽহং
अँ	ज्ञ	ऋषि	छाया	ज्ञान	संस्कृत	ततोऽहं
an	jina	rs'i	cha'ya'	jina'na	sam'skrta	tato'ham'

a a' b c d d' e g h i j k l m m' n n' n
o p r s s' t t' u u' v y

It is possible to pronounce the Sam'skrta, or Sanskrit, language with the help of only twenty-nine letters of Roman script. The letters "f", "q", "qh", "z", etc., are required in the Arabic, Persian, and various other languages, but not in Sam'skrta.

"d'a" and "d'ha", occurring in the middle of a word or at the end of a word, are pronounced "r'a" and "r'ha", respectively. Like "ya", they are not independent letters. When the need arises in writing non-Sam'skrta words, "r'a" and "r'ha" may be written.

PUBLISHER'S NOTE

Jamalpur, Bihar, is the eastern Indian town where the socio-spiritual organization A'nanda Ma'rga Praca'raka Sam'gha was founded in 1955. Jamalpur had previously been known for its large railway workshop, at one time the largest in Asia, established during the British period. Here, in the summer of 1959, Shrii Prabhat Ranjan Sarkar, the founder-president of Ananda Marga, gave a remarkable series of lectures to a small group of his followers. The lectures were given in a mixture of English and Hindi.

At the conclusion of the seminar, the notes of the participants were assembled and edited into an English manuscript. The manuscript was then sent to the author for any necessary additions and alterations; thereafter it was published in book form.

Like no other book, but rather like spiritual practice itself, *Idea and Ideology* methodically, in a careful sequence, expands the reader's horizons and mind. It concludes by using the spiritual vantage that has been gained, to focus on the social problems of the earth. (The concise socio-economic precepts known as the Five Fundamental Principles of Prout made their first appearance, at least in published form, in this book.)

The author classified *Idea and Ideology,* together with *A'nanda Su'tram,* as the *darshana sha'stra,* or philosophical treatise, of Ananda Marga. *A'nanda Su'tram,* dictated by the author two years after the *Idea and Ideology* seminar, is a collection of Sanskrit aphorisms with terse explanations. Though its style of presentation is quite different from that of *Idea and Ideology,* its subject matter and order of topics closely resemble the *Idea and Ideology* pattern.

The second, third and fourth editions of *Idea and Ideology* involved only minor grammatical alterations of the first edition. At the time of the drafting of the fifth edition in 1978, certain grammatical changes were made with the express approval of the author. These changes related to passages where initially the meaning was not completely clear, and where therefore to edit the grammar might affect the meaning.

The sixth edition involved no change from the fifth edition. The present, seventh, edition is the first annotated edition.

Readers comparing this edition to other recent editions will find on page 6 of this edition a sequence of nine words, and on page 81 another sequence of nine words, that did not appear in the fourth, fifth and sixth editions. These sequences of words appeared in the first three editions, but were inadvertently omitted thereafter.

Square brackets [ ] in the text are used to indicate translations by the editors or other editorial insertions. Round brackets ( ) indicate a word or words originally given by the author.

Please note that the letters "una", "ina", "an" and "jina" in the Roman Sam'skrta table are best written "uṋa", "iṋa", "aṋ" and "jiṋa". Due to technical limitations it was not possible to render them perfectly in this book.

SAINCARA AND PRA'N'A'H

The centrifugal activity of the Macrocosmic Nucleus is known as *saincara.* Hence this Nucleus or *Purus'ottama* is the witnessing counterpart of the objective Macrocosm. *Purus'a* or *Citishakti* is pure consciousness; hence its activation without the presence of a second principle is impossible. Action results only when *Prakrti,* the inherent tendency of the transcendental *Purus'a,* gets scope of expression.

The two factors, *Purus'a* and *Prakrti,* though dual in theory, are singular in spirit. Their collective body is just like that of fire. One cannot think of fire without its special thermal value; in the same way one cannot think of *Purus'a* without *Prakrti* in the collective body of *Brahma. Prakrti* may be defined as an attribute of *Purus'a.* Where there is no expressed activity of *Prakrti,* that is, where activity appears to be in a dormant stage, *Purus'a* remains objectless or *nirgun'a.*

This *Prakrti* is also a collection of three immanent principles – the sentient or *sattva,* the mutative or *rajah,* the static or *tamah.* The sentient principle is the cause of pure "I" feeling; the mutative activates this "I" and transforms it into the Doer "I"; and the static causes the mutative ego to imbibe the results of actions of the Doer "I", that is, by creating the done "I" out of the Doer "I". *Prakrti* is the collective name of these three principles.

In *Nirgun'a Brahma* the activity of *Prakrti* is in a dormant stage. She cannot manifest Herself, though the eternal flow exists. Thus the flow of *Prakrti* means the flow of three belligerent forces – the sentient, the mutative and the static. Mathematically speaking, this fight results in a triangle of forces. *Purus'a* or *Shiva* at this stage gets encircled by

Shiva'nii (here *Prakrti* is called *Shiva'nii*) in the form of a triangle of forces.

The resultant of the internal clash and cohesion of the three immanent principles of *Prakrti* comes out from a point in any one of the vertices of the triangle of forces; the *Purus'a* or consciousness at the vertex wherefrom the resultant came out is known as *Shambhu'*; and the central point of such a triangle of forces is known as *Purus'ottama,* that is, *Purus'ottama* is the subjectivated *Shiva.* This *Purus'ottama* is the nucleus of all the creative principles. Movement which starts from *Purus'ottama* as the centre is an exterial one, essentially centrifugal in character, and undergoes a change from the subtle to the crude. *Saincara* is the name given to this particular movement in the spiritual philosophy of Ananda Marga. It comes out from *Shambhu'* as a never-ending process.

The vertices of the triangle of forces are points having certain positions but no absolute movement. It is a stage of stagnancy and hence dominated by the static principle. The static force is a crudifying factor. That which overcomes the static force and causes a stir of expression on the static seed must be logically and scientifically not only unfathomable in gravity but also sentient in tendency. Therefore *Prakrti,* expressing Herself in the form of the resultant force due to which *saincara* starts, is sentient, though rudimentally static, and inculcates in *Purus'a* the "I" feeling. It is a pure "I" feeling because sentient *Prakrti* cannot go any further. In philosophy this stage is known as *Mahattattva.* In Cosmic life this *Mahattattva* is nothing but the Cosmic "I". This is the first bondage of *Purus'a* by His innate sentient *Prakrti.*

This bondage, though located in a microscopic fraction of His universal body, is not felt as a bondage because of its looseness in character. Hence it may be defined as merely theoretical. The *Purus'a* in *Mahattattva* undergoes only the

slightest metamorphosis. As the movement of *saincara* proceeds further, sentient *Prakrti* is gradually transformed into the mutative principle owing to internal clash. This mutation causes the feeling of second subjectivity and so the Cosmic "I" gets metamorphosed into the Cosmic Doer "I" under the influence of this mutative principle of *Prakrti*. This Cosmic Doer "I" is known as *Aham'tattva*. Here the bondage of *Prakrti* on *Purus'a* is more prominent than that in *Mahattattva*. But it still is subjective (second subjective) in character, because *Purus'a*, even under such a condition, gets no objectivity. This bondage of *Mahattattva* is therefore more or less a theoretical concept.

Aham'tattva, from a psychological point of view, is the activated counterpart of the subjective "I", the act of subjectivation being brought about by mutative *Prakrti*. The metamorphosis of *Purus'a* in the *Aham'tattva* is still highly subtle, because even at this stage no objective entity is created. *Aham'tattva* exists only in subjective strata.

As the static principle starts its domination, *Aham'tattva* gets objectivated, and this cruder stage in the process of *saincara* is known as *citta*. Objectivation takes place because the static principle, influencing *Aham'tattva*, forces it to assume the form of the result of the final activation. It is the Cosmic Subjective "I" which, after being partially transformed into the Cosmic Doer "I", is finally forced to convert a portion of it into the Cosmic objective "I". Here *Purus'a* undergoes an objective change, and so the metamorphosed stage is an objectivated form of the subjectivated "I", and also of Supreme Consciousness. It is not only that the Cosmic Doer "I" has performed a psychic function under the influence of mutative *Prakrti*, but a portion of the Doer "I" or *Aham'tattva* has imbibed the result of its own action and thus gets objectivated under the influence of static *Prakrti*. Here

Purus'a feels the bondage as an objective reality and this Doer *Purus'abha'va* coming under the influence of the static principle is the Cosmic *citta*. This *citta* is an objective reality, its immediate mental subjectivity being the *Aham'tattva* and supreme mental subjectivity the *Mahattattva*. Mind is the collective name of *Mahattattva, Aham'tattva* and *citta*, its subjective counterpart being the Cosmic *Purus'a*.

The process of *saincara* still continues under the gradually increasing domination of static *Prakrti*, exactly as *Purus'ottama* was metamorphosed into *Mahattattva, Mahattattva* into *Aham'tattva* and *Aham'tattva* into *citta* owing to the influence of one or the other aspect of *Prakrti*. *Citta* under the influence of static *Prakrti* gets cruder and at a later stage is transformed into the ethereal entity. The pressure and domination of the static principle continue increasingly, and as a result of this increasing external pressure the external space within that structural scope goes on decreasing gradually. There is also simultaneous increase in chemical affinity. The gradual crudification results in four specific factors other than the ethereal one. They are the aerial, luminous, liquid and solid. The solid factor is the crudest manifestation of the Cosmic *citta;* and here the pressure of the static *Prakrti* on the Cosmic *citta* reaches the zenith of its capacity.

The external pressure of the static principle on the aforesaid five factors is known as *bala*. As a result of this *bala*, two opposing forces develop, one centrifugal and the other centripetal in character. The centre-seeking or interial force tries to maintain the structural solidarity of the object; while the centrifugal one has a fissiparous tendency, that is, it tries to split up the object into thousands. The collective name of these exterial and interial forces is *pra'n'a*, or "energy". Every solid factor therefore possesses *pra'n'a*. *Pra'n'a* is the eternal game between the Cosmic cause and its crudest effect.

In *pra'n'a* there exists an internal clash in which either of the aforesaid active forces may win. If the interial forces win, that is, if the resultant force created happens to be interial in character, a nucleus is formed within the solid factor. Under such a circumstance a solid structure is created and maintenance of its physical solidarity depends upon the *bala* or external pressure.

But if the exterial forces win, the resultant exterial cannot form any nucleus within that physical structure. The resultant interial force is, therefore, the only factor that can create a nucleus within a solid body and thereby maintain its structural solidarity. Even if the structural solidarity of the unit be maintained, there can be spaces or portions within the unit structure where the exterial forces predominate over the reacting interials. In such a portion dissociation occurs and the portions under the influence of a resultant exterial force get detached from the parent body. This is wear and tear experienced in our unit structure. The physical deficiency caused by this wear and tear is compensated by the *pra'n'a* we acquire from food, light, air, water, etc. The solidarity of our composite structure remains unchanged in spite of this wear and tear as long as the nucleus remains under the influence of the resultant interial force.

Let us see how life gets expression within the physical unit structure. These physical structures are composed of five fundamental factors – ethereal, aerial, luminous, liquid and solid – and so, for their own existence as unit structures, they must have the controlling nuclei of the respective factors within their composite body. All these factors should remain in requisite proportion, and on the mutual cohesion amongst these factors depends the resultant interial, or the *pra'n'a'h*. The controlling nucleus of all these fundamental physical

nuclei is the controlling point of the collective *pra'n'a.* This collection of *pra'n'a* is called *pra'n'a'h* or "vital energy".

The wear and tear within a physical structure results in the deficiency of some factor or other and may also tell upon the resultant activity controlling the subjective nucleus and maintaining structural solidarity. Now if the deficiency caused thereby is not adequately compensated, and if the requisite proportion of any factor or factors is not met, the resultant interial will begin varying in intensity; and the unit structure may lose its solidarity. Logically, therefore, it may be concluded that for the physical unit structure an environment is essentially required where all these five fundamental factors are available in requisite quantity. Life can get expression only under such a condition. For the manifestation of life, therefore, a congenial atmosphere is a fundamental necessity. Hence it may be concluded that the resultant interial force expressing itself into life under a congenial environment is what is known as *pra'n'a'h* or vital energy. In Sanskrit this term is always used in the plural number, because it is a collection of ten *va'yus,* or ten important forces, working within or without the physical structure.

The manifestation of *pra'n'a'h* depends on two essential conditions. First, the resultant of *pra'n'a* must be an interial force, and secondly, there must be a congenial environment. For want of a congenial condition in the present-day world a number of giant animals of the remote past have either been transformed into smaller species or vanished altogether.

Even if the resultant interial be the winning factor in *pra'n'a,* the physical structure will split up into innumerable subtler particles if the atmospherical condition be not congenial to the expression of the vital energy. In the absence of a proper environment life does not get an expression; but static *Prakrti* continues exerting external pressure or *bala* on the

unit structure. Consequently a stage will come when there will be little interatomic space within the solid body. Now if static *Prakrti* exerts more pressure, there will be a tremendous reaction within the physical body (affecting both the interial and the exterial forces) resulting in structural dissociation. This is called *jad'asphot'a.*

Jad'asphot'a occurs only in dead or dying celestial bodies. In a living celestial body, the existing congenial environment will cause transformation of *pra'n'a* into *pra'n'a'h.* This eliminates the chance of *jad'asphot'a.*

These *jad'asphot'as* can be instantaneous or gradual. Conditions for its instantaneous occurrence have been described above. But if, due to exterial forces of *pra'n'a,* dissociation occurs gradually in some portions of the structure, the phenomena of bursting up become gradual.

Due to *jad'asphot'a,* gradual or instantaneous, the component factors of the physical structure get dissociated into the five fundamental factors. This phenomenon of retracing back in *saincara* is known as "negative *saincara*". In the process of negative *saincara* the component factors cannot dissociate into factors subtler than the ethereal, as that would mean the *Aham'tattva* withdrawing its eternally active thought-projection; and this withdrawal by the Cosmic "I" would mean suspension of the Cosmic Mind or cessation of Macrocosmic activity or the end of creation, as creation itself is only a thought-projection of the Macrocosm. Bursting up is not a phenomenon of withdrawal, but a stirring up of the thought-waves due to excessive pressure of static *Prakrti.* And the factor or factors resulting from the dissociation find their identity in the five fundamental factors – solid, liquid, luminous, aerial and ethereal.

In this way the journey of evolution continues eternally according to the divine urge of the Macrocosm. And there is no chance of the so-called thermal death of the universe.

27 May 1959

PRATISAINCARA AND MANAH

It has been explained in the previous chapter that the singular Self is the rudimental cause of all the diversities, that is, the essence of all physical and metaphysical diversities is the Supreme One – the noumenal cause of this phenomenal world.

The fundamental factors of this phenomenal world are five in number. They are the *ks'iti* (solid), *ap* (liquid), *tejas* (luminous), *marut* (aerial), *vyoma* (ethereal). The process of transformation or metamorphosis of the singular Self into these factors is called *saincara* or *sam'krama. Saincara* or *sam'krama* is a process of analysis. In this analytical movement the infinite Macrocosmic Entity *(Niratishaya)* gets transformed into innumerable finite entities *(sa'tishaya)*. The supreme witnessing counterpart of all these finite entities remains the same as that of the Macrocosm.

The Supreme Subjectivity is the prime cause of all these objectivities, and as the witnessing entity, is the multiple of all the multiplicities; the movement from these multiplicities towards the supreme multiple is the process of *pratisaincara.* This *pratisaincara* is a synthetic movement, and is centre-seeking or introversive in character. Its movement is from the crude towards the subtle, having its culminating point in *Purus'ottama.* This course of *pratisaincara* is not just the reversal of *saincara,* because had it been so, *saincara* and *pratisaincara* would have come into conflict and disturbed the equilibrium of the creative spirit.

The static principle, or *tamogun'a,* creates a sort of external pressure, as a result of which interial and exterial forces are created. These belligerent interial and exterial forces create a

resultant interial or exterial within or without the physical structure. Whenever and wherever the resultant interial predominates, the structural solidarity of the physical body is properly maintained. The coordinated interial forces are known as *pra'n'a'h.*

This vital energy is a blind force: blind in the sense that it is devoid of intellect, its prime cause being the static force. But vital energy is not the only effect of the constant fight between the interial and exterial forces. Vital energy is the resultant interial force, but whenever and wherever, as a result of the clash, a portion or portions of the physical body get powdered down, that is, transformed into subtler factors – subtler than all the five fundamental physical factors – the effect is known as "unit mind" or "microcosm".

We find that within the unit structure the mind is a chemical reaction of physical clash, but this physical body is a creation of the Cosmic Mind. So far as properties are concerned, the unit mind has no difference from the Cosmic Mind. Both have intellectual and supra-physical value. This intellectual unit mind controls the physical activities of the blind *pra'n'a'h* of the unit structure.

Matter is the crudest manifestation of *citta* and *citta* is a metamorphosed form of Cosmic Consciousness. The two subtler manifestations of Cosmic Consciousness, the *Mahattattva* and *Aham'tattva,* are in a dormant stage within the scope of *citta.* So in the case of the unit also the initial mind created is not anything subtler than *citta,* that is, in the mind of undeveloped creatures and plants the major portion is nothing but *citta.* Ego does not appear in the primary stage of mental creation, hence under such a circumstance, the blind force *pra'n'a'h* cannot activate the physical structure. After the expression of ego in a later stage of psychic evolution, ego *(aham'tattva)* and pure "I" feeling *(mahattattva)* are created,

created, and with the help of these subtler stages of mind, that is, with the help of intellectual mind, the blind *pra'n'a'h* is properly controlled. Thus *pra'n'a'h* and the mind working in collaborated cooperation maintain the structural solidarity in this divine march of *pratisaincara.* Here is the speciality of the philosophy of Ananda Marga over other philosophies, explaining by a logical and analytical theory that mind is a creation of matter.

This view is also supported by the materialistic schools of thought. But materialist philosophers fail to explain further, as they fail to explain the rudimental cause of the matter. Ananda Marga philosophy penetrates deeper into the ultimate cause of all the manifested effects and enunciates that matter is the metamorphosed form of *Purus'ottama* – the Nucleus Consciousness existing as the noumenal cause.

Thus, as a result of clash within the material structure, a subtle base is created, and this in turn gives rise to the formation of crude mind or unit *citta,* which has neither the ego ("I do" or second mental subjectivity) nor the first mental subjectivity ("I am"). Within the unit living structure *pra'n'a'h* transmits its own wavelength and mind transmits its own. The parallelism of these waves results in the cooperative functioning by which the living structure proceeds towards the destined path of *pratisaincara.* In the initial stage of mental creation, living structures, with their underdeveloped ego, cannot function independently, and therefore they work according to the will of the Cosmic "I", and the momentum *(sam'vega)* acquired from the Macrocosm (as a result of its applied will) acts within the crude mind and supplies requisite force for its movement in the journey of *pratisaincara.* On the path of *pratisaincara* the attraction of *Vidya'ma'ya'* increases and the unit *citta* goes on marching towards *Purus'ottama.*

Biologically this means that life is evolved out of organic matter* and is gradually transformed into higher and higher species, such as animals, vertebrates, mammals, etc. The movement of creation accelerates according to the increase in the reflection of Supreme Consciousness or *Purus'ottama* on the unit mental plate. As a result of this gradual increase in the density of reflection, the crude mind is converted into subtler mind, that is, the mental scope goes on increasing. So we may say that as a result of the reflection of consciousness on the mental plate, the mind undergoes a psychic dilation.

The operative forces of this psychic dilation are three in number. These are (1) physical force, created out of physical clash; (2) psychic force, created as a result of clashes in the psychic sphere; and (3) spiritual force emanated from longing for the Great. As a result of operations of these three forces, the psychic body undergoes a dilation. This dilation is not mere puffing up, but an expansion in volume and mass. The quantum of dilation depends directly on the proximity of the destination. That means the dilation increases as the distance decreases.

The increase in mass is due to ever-increasing clash amongst the belligerent forces within the physical structure. As a result of mental dilation, that is, increase in volume and mass of the psychic body, the mind acquires more and more potentiality for multilateral activities.

According to the mental dilation, the physical body as well gets metamorphosed, and as the longing for the Great increases, the physical body develops certain complexities for an adjustment with the higher psychic demands. Hence we find that in creatures having developed sentiments, the physi-

* In chemistry, "organic matter" refers to most carbon compounds. –Eds.

cal body is a composite structure of a large number of glands with their peculiar activities. The developed glandular complexity is an essentiality for facing the psychic clashes in subtler spheres.

Due to psychic dilation the crude mind grows still subtler. This increase in subtlety develops in the unit *citta* the capacity to realize its subjectivity. The subtler is the stage of animation in the process of *pratisaincara,* the more developed is its ego, and later on it can feel and determine the trend of all its movements. It is at this stage that the evolved unit mind develops within itself both ego and will and can use the momentum *(sam'vega)* acquired during its previous movement in any direction according to its desire. Before this development of will and ego, expression of the self in a constructive line is not possible. Hence in plant and animal life, where mind is underdeveloped, the vital energy as well as the mind are guided and controlled by the will of the Supreme Mind – the Great Ego. These underdeveloped plants and creatures can have definite progress in the course of *pratisaincara,* because they are being controlled by the will of the Supreme Ego. By the guidance of *Vidya'ma'ya'* such a unit mind constantly rises higher and higher, but once will is developed within its scope of activities and a special momentum is acquired, the unit mind can choose any direction according to its desire, that is, it may adopt a course of negative *pratisaincara.* This stage of mental evolution, when the developed ego decides the direction and can move even towards *jad'a* (negative *pratisaincara*) is called the "human being", or *ma'nus'a,* because the entity develops a feeling that it has a mind and a mental force which it can utilize to serve its purpose.

In the earlier stages only the will-force of the Great, that is, of *Purus'ottama* alone, acts, but at the stage of human devel-

opment, the thought-waves of the One and those of the many work together. The Macrocosm exerts and expresses itself both directly and through the microcosms, and the latter determine, by the individual will, their paths of movement. Thus the inanimate phase of creation moves by the psychic impetus of *Purus'ottama* only; while in the animate phase, there is the imagination of One and that of many as well. In the animate world other than that of human beings, the cooperation between unit and Cosmic Mind is not of a coordinated nature; the unit minds work in a subordinated cooperation with the Cosmic Mind; but in human spheres, the cooperation can be of both coordinated and subordinated nature.

The human being, *ma'nus'a*, the possessor of ego, has accumulated in his or her self the experiences undergone during that person's past living stages. That person's living momentum knows nothing about the phases ahead. The momentum of previous lives naturally creates a longing for material happiness, or love for *jad'a,* and people remain unaware of the love of Consciousness, as this stage or path is untrodden by them. Who does like to take the unknown risk of an untrodden path? One who has got a longing for *jad'a* lacks the courage to experiment with spiritual truth and to follow the path shown by the *rs'is.*

Ordinarily people do not follow this brave path. They think of the need of some superhuman help for their carnal pleasures. They create imaginary gods or are misled into worshipping the mental creations of others and feeling satisfied. These are all worships of *jad'ata',* or the crude.

According to its fundamental properties, the mind-stuff takes the form of the object it entertains. Because of the constant superimposition of physical entities and mundane waves on the psychic body, the mental waves for the sake of an adjustment take the length of the material waves, repre-

senting a cruder psychic projection. Such a crude mind for the sake of psycho-physical parallelism chooses a physical structure cruder than its previous objective. This process of retracing the movement is the path of negative or counter-*pratisaincara.*

In this negative *pratisaincara,* the unit mind can have a backward jump, that is, according to the change in mental wavelength, the physical structure may take the form of a tree, an underdeveloped metazoan or even a protozoan, or even that of an inanimate object such as stone, gold, or silver. The mental structure of the money-minded capitalist may convert itself into a paper note of that person's choice.

Even after this retracing of the destined path, the ever-merciful Macrocosm helps the ego-lost mind, and under the forces of external pressure and internal clash, the path of evolution, that is, movement towards *pratisaincara,* recommences. The unit mind regains its lost status. It may however take millions of years to place it back in its lost status.

It is not that a human has the chance of negative *pratisaincara* only, due to his or her evolved ego; this ego renders a positive help in the movement towards *Purus'ottama.* In the animate phase the imagination of many works in harmony with the Supreme One. So if the unit mind at that stage of evolution directs its potentialities towards longing for the Great, the unit mind can accelerate its progress (that is, movement towards *Purus'ottama*), and its progress can be many times speedier than what it was at the stages where the *citta,* being in the crudest form, had not developed self-will but had to move according to the desire of the Macrocosm. In this march towards the supramundane, the unit mind gradually feels a closer touch of *Purus'ottama,* and as the proximity of the two increases, the psychic gap between the reflected consciousness and the reflecting plate goes on di-

minishing and finally these two merge together. This supreme union of *Purus'ottama* and the unit mind is known as *yoga: Sam'yogo yogo ityukto jiiva'tma' Parama'tmanah.*

According to the urge of *pratisaincara* the unit mind goes on dilating because of the ever-increasing reflected density of the Macrocosmic Nucleus. Here the microcosm acts as a mirror and the reflected consciousness is just like the reflection of the rays of the sun, in that, while being reflected, He also associates Himself with the plate. The association inculcates the sameness of the quality and so the associative reflection of the Nucleus – *Purus'ottama* – will develop in the unit mind the broadness of His Cosmic Self and the final culmination of the march of this unitary self, or microcosm. The sameness of the unit and the Cosmic Mind is established, and the finality in association will result in the merger of the microcosm into Macrocosm. This is what is known as *mukti.*

Thus if the finite subjectivity (unit mind) dwells on the infinite one as its objectivity, it results in the gradual expansion of its self and this enlarged mind finally merges with *Purus'ottama.* Hence such a stage is nothing but mental liberation. Here one of our psycho-philosophic theories works – "Oneness in objectivity results in oneness in subjectivity." So when the objectivity of the microcosm gets converted into objectivity of the Macrocosm, the *jiiva'tman* – the subjective counterpart of the microcosm – is transformed into the subjective counterpart of the Macrocosm, that is, *Purus'ottama.*

The fundamental principle of our Iishvara Pran'idha'na* is based on this psycho-spiritual theory.

28 May 1959

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* A lesson of Ananda Marga meditation. –Eds.

BHU'TATATTVA, TANMA'TRATATTVA AND INDRIYATATTVA

Bhu'tatattva: As has been discussed earlier, *saincara* is a process of analysis and as such it transforms one into many. *Avidya'ma'ya'* is the operative force behind its multicreative characteristics. At different phases of this *saincara, bhu'tas* with their peculiar properties come into existence.

The significance of the term *bhu'ta* is "created being". In the general sense the term *bhu'ta* refers to the past. It has already been said that through the influence of the sentient force on *Purus'ottama, Mahattattva* comes into being; by the activation of the mutative force this *Mahattattva* is metamorphosed into *Aham'tattva;* and afterwards the static force converts a part of the subjectivated "I" into the objectivated "I" or done "I" or *citta* of the Cosmic Entity. This combination of *Mahattattva, Aham'tattva* and *citta* is what is known as Cosmic Mind. The stages of transformation of Cosmic Consciousness prior to the exhibition of Cosmic *citta* are not objective realities in the strict sense of the term, and as such the existence of the Cosmic Mind cannot be established unless and until its psychic projection is logically dealt with.

Even after the formation of *citta*, static *Prakrti* goes on influencing the Cosmic *citta* more and more and results in further crudification or decrease in the intermolecular and interatomic spaces and gradual increase in the chemical affinity. In the first phase of this crudification the chemical affinity permits the transmission of sound waves only. Hence at a stage when the *citta,* getting a bit cruder, is able to carry sound waves, it is said that *a'ka'sha*, or the ethereal body, has

been formed. This *a'ka'sha* is the first rudimental factor on the physical level.

The continued influence of static *Prakrti* goes on increasing the chemical affinity and decreasing the intermolecular and interatomic spaces, making the factor or *bhu'ta* still more crude than *a'ka'sha,* and enables the second factor to carry the wave or sensation of touch over and above the extant capacity of transmitting sound waves. The second factor is *va'yutattva* or aerial factor.

As a result of the ever-increasing influence of static *Prakrti,* there takes place an internal clash in the *va'yubhu'ta* giving rise to sparks of light; that is, the *va'yubhu'ta* is slowly converted into a luminous factor or *tejastattva.* The sense of vision or radiation of *ru'patanma'tra* is the special property of this third factor.

With the continued action of the static principle, the liquid body and finally solid structures are formed. The liquid entity is perceptible by the additional sense of taste (or flow) and the solid body by the further addition of the sense of smell.

The above formations are not abrupt but gradual. The intermediate stage between *citta* and ether is neither an abstract nor matter. Similarly the sun is at an intermediate stage between the aerial and the luminous factors. The earth in its infancy was in a stage that can be termed neither luminous nor liquid. Gradually it was converted into a liquid body and slowly the outer surface was turned into solid. In its inner body the earth is still in liquid form; and in the more interior portion the luminous and gaseous factors are being slowly converted into liquid.

Each and every *bhu'ta* is accessible to a certain sense of conceptions or perceptions, by which the sensory organs recognize or classify it. Various combinations of these *bhu'tatattvas* result in the physical creation, first of the inani-

mate, and later of the animated structures. The very start of the animated stage is the beginning of the process of *prati-saincara.*

The crudest solid is the final stage of *saincara.* The energy or *pra'n'a* working therein slowly gets converted into *pra'n'a'h,* vital energy. This vital energy functions as the direct cause of life and thus controls the activities of the animated physical structure. Hereafter the circle of *pratisaincara* starts functioning with the coordinated cooperation of the *pra'n'a'h* and mind. But in the absence of a congenial environment for the *pra'n'a'h* to get expressed, as in the case of dead or dying celestial bodies, the physical structure will explode owing to ever-increasing internal pressure. This explosion is called *jad'asphot'a.* Dissociated component factors (dissociated as a result of *jad'asphot'a*) get mingled up with their respective *tattvas.*

This process of *jad'asphot'a,* as a result of which the crudest factor, solid, gets converted into certain subtler factors, may be termed "negative *saincara*": the solid factor can never, as a result of negative *saincara* or *jad'asphot'a,* be transformed into a factor subtler than the subtlest physical factor, that is, the ethereal factor, because were it converted into the next subtler factor, *citta,* it would mean the withdrawal of the thought-waves of the Macrocosm.

Thus the only logical exposition is to say that the *bhu'tas* are not any new stuff but only the crudified forms of Cosmic *citta,* which get manifested at different stages of the *saincara* process when the intermolecular and interatomic spaces decrease and chemical affinity increases due to the external pressure of static *Prakrti.*

Tanma'tratattva: *Tat + ma'tra = tanma'tra.* In Sanskrit *tat* means "that", *ma'tra* means "minutest quantity". Hence

the term *tanma'tra* denotes a microscopic fraction of "that" (of "that *bhu'ta*").

According to the philosophy of Ananda Marga, *Brahma Cakra* – the Cosmic Circle – is but a Cosmic dance in which every created object, under the magic spell of the Cosmos, is moving in proper harmony and rhythm. In other words, it may be said that an object or objectivity is nothing but a wave motion within the body of the Cosmos. The philosophy of Ananda Marga thus establishes the wave theory of modern science through an independent logical outlook, and that life consists only of an ocean of waves.

Every *bhu'ta* from the ethereal to the solid is in an eternal flow. The very existence of *bhu'tatattva* is just a pattern of waves, a microscopic fraction of waves taken in a collective form by the sensory-organs-cum-*citta.* These microscopic fractions carried through waves are called *tanma'tras.* Hence *tanma'tras* are nothing but the waves produced by the objects concerned as a result of reflection of the subtler *bhu'ta* on the cruder ones. *Tanma'tras* in the mathematical sense are not something homogeneous. They are heterogeneous in character and their heterogeneity gives rise to the varieties in the perceptible external world. This heterogeneity is specialized by the difference in wavelengths amongst different *tanma'tras* within or without the scope of any particular *bhu'ta.*

A'ka'sha or ethereal factor is more or less a theoretical factor and being the subtlest of all the *bhu'tas* has got the maximum wavelength, so its flow faces no physical hindrance, whereas the other *bhu'tas* do face some. A wave can move freely only when it is in harmony with previous waves and their curvatures. A wave can pass through an object where there is no physical obstruction or hindrance from a subtler wave, that is, subtler waves can pass through cruder waves;

and under such circumstances there is always an adjustment of wavelengths resulting in the creation of physical diversities. Proper adjustment of wavelength means adjustment at the two pauses of the waves – the sentient pause and the static pause. The sentient pause in the wave denotes the point where upward momentum is finally exhausted and the wave is just about to start downward movement, and the static pause is at the point where downward movement has ended and upward motion is just about to start. They represent the crest and trough of physical science. The greater the wavelength of any *bhu'tatattva,* the more is the chance of this adjustment of the striking waves passing through.

When an object permits the passage of a wave, it does not come within the scope of sensory nerves, but when the wave does not get such a passage, that is, it is reflected back, under such circumstance only is there a perception of its existence by our sensory nerves.

Let us examine the process of actual perception and see how it occurs. It has been shown earlier that the existence of a physical structure is nothing but a state of continuous vibration. The very existence demands eternal movement. This vibration creates waves which strike the gateways of the organs. A sympathetic vibration within the sensory nerve occurs which is conveyed to the site of the actual organ in the brain. In the brain the unit *citta* takes the form of the vibration and the ego feels that it is perceiving its object. For example, when the light waves coming from an object strike the retina of the eye, the optical nerve creates a similar vibration in the optical fluid and conveys the vibration to a point in the brain known as *caks'u indriya. Citta* takes the form of the object and *aham'tattva* or ego feels – "I am seeing the particular object." Thus actual perception is made through a process in the different nerves carrying vibrations from the gateways of

the organs to the sites of the particular organs in the brain. This is the case with taste perception and other sensory activities. If any of the sensory nerves be defective, that type of perception will not be experienced by the ego. In other words, the objective perception is always attributed with the merits and demerits of the sensory nerves. The type of vibration radiated by an object may be termed the "out-going *tanma'tra*", and the particular wave received by the sensory nerves is known as the "in-coming *tanma'tra*".

Indriyatattva: The mind is the master which perceives, orders and acts, and this it does with the help of *indriyas,* both sensory and motor. The *indriyas* or organs are ten in number – five sensory and five motor. The function of the sensory *indriyas* is to receive the different *tanma'tras* and that of the motor *indriyas* is to create *tanma'tras* according to the inherent *sam'ska'ra* and transmit them in an extroversial style.

A very important point to be noted here is that the immanent capacity of an object, whether ethereal or solid, for discharging *tanma'tras,* remains the same. Any increase in the number of sense perceptions does not affect the total intensity of perception. It remains constant in a mathematical manner. If the solid can transmit the five fundamental perceptions of sound, touch, form, taste and smell with equal intensity, it does not mean that each and every perception of this solid *tanma'tra* will have the same intensity of sound waves transmitted by the ethereal body. The ethereal body having the singular characteristic of transmitting sound waves has the collective intensity of all the five *tanma'tras* transmitted by the solid body having the multilateral sensory functions.

Sensory organs: These are five in number – (1) *caks'uh* (eye), (2) *karn'a* (ear), (3) *na'sika'* (nose), (4) *jihva'* (tongue) and (5) *tvak* (skin). Their functions are – *darshana* (to see), *shravana* (to hear), *a'ghra'n'a* (to smell), *a'sva'dana* (to

taste), and *sparshana* (to touch), respectively. According to the process of perception they help the mind in assimilating the *tanma'tras.*

The motor organs or *karmendriyas* are also five in number. They are (1) *va'k* (vocal cord), (2) *pa'n'i* (hand), (3) *pa'da* (leg), (4) *pa'yu* (anus) and (5) *upastha* (genitary organ). Their functions are – *kathana* (to speak), *shilpana* (to work), *caran'a* (to move), *varjana* (to let out waste) and *janana* (to give birth), respectively.

Organ	**Passage**	**Controlling Nerve**
Upastha	Shukra Na'd'ii	Aopasthya (controlling genitary organ)
Pa'yu	Shaunkhinii	Ashvinii (controlling anus)
	Vajra'n'ii	Kuhu (controlling urinary organs)

29 May 1959

MIND, PRA'N'ENDRIYA AND VRTTI

Mind: In the process of *saincara,* the transcendental entity *Purus'a,* under the localized influence of His immanent principles, is transformed into *Mahattattva, Aham'tattva* and *citta.* In the first two stages the bondage, being theoretical in character – that is, the movement or vibration being unrestricted by the relative factors of time, space and person – does not come within the scope of perception. But in the third stage, He, under the influence of the static principle, is converted into the objective "I" and this objectivated "I" comes within the jurisdiction of autoperception. Mind is a coordination of the aforesaid three factors, that is, the *Mahattattva, Aham'tattva* and *citta.* In the process of *pratisaincara,* the crudest matter, by division and decimation, gets metamorphosed into subtler factors and the unit mind is created. The stuff of the unit mind is just the same as that of the Cosmic Mind. The Cosmic Mind is formed in the *saincara* process under the influence of the innate tendencies, while the unit mind is created in the process of *pratisaincara* under the influence of the belligerent crystals of the Macrocosm.

In the extroversial phase, both in Macrocosm and microcosm, the static principle predominates, while in the introversial phase the predominating principle is the sentient one; but in both phases all three principles are in existence. Even in *Nirgun'a Brahma,* or the Unsubjectivated Transcendental Entity, these principles do not cease to exist. It is the stage of *para' sha'nti* (absolute peace) because there the three principles are present in a balanced style. Hence in *Nirgun'a Brahma* there is no humming up of waves, no clash within or without. *Prakrti,* the omni-active entity, lies quite in a quiet

stage; the transcendental sublimity remains unpolluted. In Tantra this latent *Prakrti* is known as *Anucchu'nya' Prakrti*. This *Anucchu'nya' Prakrti* is the causal stage of the three expressed principles and is purely abstract in character. When the *Anucchu'nya'* gets disturbed, the three fundamental principles start functioning, and as a result of their expressed *svabha'va* (characteristics), *Sagun'a Brahma*, or the Subjectivated Transcendentality, gets stirred in Its impersonal exhibition.

Sagun'a Brahma is exhibited through the activities or the activating potentialities of the three expressions of *Ucchu'nya' Prakrti*. These three expressions are the fundamental creative principles and they are *sattva* (sentient), *rajah* (mutative), and *tamah* (static). They are known as *gun'a* in Sanskrit. These names have been allotted according to their respective functions, and the diversities of the created world depend upon the comparative domination of one over the other two. In both the *saincara* and *pratisaincara* processes, that is, in the entire survey of the Macrocosm, the Supreme Entity appears to have lost its transcendentality under the influence of these three fundamental factors.

Activation of any force signifies a change in position of the body on which said force is applied. Hence during the creation of mind certainly a localized change takes place within the infinite space of the Transcendental Entity. The Cosmic Mind, though big, is therefore limited; and as such its localized characteristics debar it from becoming absolute.

Mind cannot maintain its existence without objectivity. During its course of creation, mind automatically gets an objectivity in the form of the done ego or static "I". Thus the fundamental mental objectivity is, correctly speaking, a projected objectivity. The mind where the projected objectivity presents itself in a collectivated form, maintaining closest

alliance with the projector, is called the "Macrocosm", or the "Cosmic Mind"; and where this projected objectivity (or objectivities) appears to be independent of other diversities and detached from the projecting apparatus, it is termed "microcosm" or "unit mind". So to the Macrocosm the projected objectivity (or objectivities) is neither diverse nor without, while to the microcosm, it appears to be in diversities and also beyond the scope of its existence.

One more vital difference between Macrocosm and microcosm lies in their capacities of thought power. The former, by mere vibration of its thought-waves, is able to get itself metamorphosed into many, which for the latter appear to be the original actualities of the physical strata. The imaginative process of the microcosm can produce no actuality in the physical world. In case of hypnotism or ghost-affectedness, the mental image of the unit mind gets projected and appears to be a fact, but actually it has no physical existence. In the physical world, whatever the microcosm creates with the help of its physical structures is nothing but a chemical or physical transformation of the five fundamental factors created as actualities by the Macrocosm in the *saincara* process.

Pra'n'endriya: During the mental process of extrovert and introvert, there is always a clash within the physical body due to the external pressure of static *Prakrti*. The resultant interial and exterial forces working within the physical structure are known as *pra'n'a;* and the cooperative activity of the ten *va'yus* – five interial and five exterial (*pra'n'a, apa'na, sama'na, uda'na* and *vya'na;* and *na'ga, ku'rma, krkara, devadatta* and *dhanainjaya*) – is known as *pra'n'a'h.*

The positions of the *indriyas* are actually in the brain and not on the external surface of the physical body. There are gateways of the *indriyas* on the external surface of the physical body receiving *tanma'tras* emanated from different ob-

jects. The *tanma'tras* received through these gateways are converted into psychic objects according to the inherent *sam'ska'ras* of the individuals. The position of *pra'n'endriya* is in the heart – not in the mechanical heart which palpitates but in the yogic centre of heart, that is, in the middle point of the *ana'hata cakra.*

During enumeration *pra'n'endriya* does not come within the category of *indriyas,* not only because its site or controlling point is different from that of other *indriyas,* but for another reason as well. The ten *indriyas* function only to perceive *tattvas,* but *pra'n'endriya,* being the collective name of the ten *va'yus* (and *va'yu* being a *bhu'tatattva* and a fundamental factor formed due to crudification of ether), comes under the category of *tattvas. Indriyas,* therefore, are the activators and perceivers of the *bhu'tatattvas,* and *pra'n'endriya* is more or less a co-related activity of ten analysed sub-factors of *va'yutattva.*

Pra'n'endriya plays the most vital part on the physical and psycho-physical level. Every activity of the *pra'n'endriya* is pulsative -- contracting and expanding *(sam'koca-vika'shii).* The auxiliary waves of the *pra'n'endriya* flow in a pulsative manner, that is, there is an arrangement of alternative motions and pauses in their flows. It is during the state of pause and potentiality that the *citta* is able to receive the *tanma'tras* and takes the form of shapes represented by those *tanma'tras.* Unless *citta* takes the form of incoming *tanma'tras* no perception is possible, because the ego can work only when the *citta* adopts a form.

This fact becomes evident by analysing a very common experience. Even if the *tanma'tra*-discharging objects be present and the afferent nerves working quite all right, there may not be any perception if the *citta* does not receive the *tanma'tras.* If one eats something while walking or running,

one is not able to enjoy the taste fully. This is due to the *citta* not being able to receive the *tanma'tras* under such a circumstance. One is not able to receive and understand a *bha'va* (idea) simultaneously with some other physical and mental activity. The secret is with the *pra'n'endriya.*

Pra'n'endriya has got the capacity to let all the nerves flow in the pattern in which it itself is flowing. This means that if *pra'n'endriya* is in the expansive stage and not in the contracting one, every nerve, along with *citta* itself, is in the expansive stage flowing in the same wavelength. The result is that in-coming *tanma'tras* face hindrance and cannot activate the *citta.* Thus either there is difficulty in perception or there is no perception. Therefore, even if all the other factors responsible for perception are working quite satisfactorily, the *pra'n'endriya* in its expansive stage will cause the *citta* and nerves to vibrate sympathetically and thereby hamper the movement of the in-coming *tanma'tras.* But if the *pra'n'endriya* be in the controlling position or at a pause, it creates such a calmness throughout the psycho-physical structure that the correct perception if possible. So actually *pra'n'endriya* plays a vital part in helping the organs indirectly to receive the *tanma'tras,* in assisting the *citta* to perceive them correctly, and thus in letting the ego have a cognition in that connection.

This is the psycho-philosophy behind the practice of *pra'n'a'ya'ma,* wherein the *sa'dhaka* tries to let this *pra'n'endriya* remain in the state of pause, thereby merging the paused unit mind into the ocean of consciousness just to have the experience of the supramental stratum.

In our daily life the experiences of soft and hard, melodious and harsh, hot and cold are being experienced by our *pra'n'endriya.* These experiences do not come within the scope of the five fundamental perceptions of *shravan'a* (hear-

ing), *sparshana* (feeling by touch), *darshana* (vision), *ashva'dana* (taste) and *a'ghra'n'a* (smell). The aforesaid subtler experiences, not coming within the jurisdiction of crude fundamentality, are felt by the sixth organ –*pra'n'endriya.* The special function of *pra'n'endriya* is to recognize the objectives from different experienced sense perceptions and innate psychic projections. *Pra'n'endriya* also works as an auxiliary force in some of the internal mental activities, and with the help of this *pra'n'endriya* one feels that a particular person is very kind and affectionate, or a particular person is unkind and antipathetic. (Such an experience is based more on a subjective feeling than on any outer objective correlation.)

In certain philosophies the word *bodhendriya* is also used for *pra'n'endriya,* but a better term for expressing the essence of this *indriya* shall be *bodha vivikti.* And the other fundamental *indriyas* may be conveniently termed *bodhendriyas.*

Vrtti: Mind is a state in the process of *Brahma Cakra.* It, being the result of changing positions, is essentially a stage in the process of motion, and implies a momentum which it has to express. To find expression the mind adopts certain inter- and intra-ectoplasmic occupations. These occupations (love, hatred, fear, etc.) are known as *vrtti.* In other words, *vrtti* may be defined as "the way of expression of mind". On the psychic level this occupation is called "expressed sentiment".

Sentiments affecting subsidiary glands are known as "instincts". Here the term "subsidiary gland" has been used for any gland other than the pineal and the pituitary. Some psychologists define "instinct" as "accumulated sentiment". By this they imply that instincts are later stages of sentiments, that is, that instincts are created when sentiments get themselves habituated. This is a theoretical definition. A *sa'dhaka,*

who is a practical psychologist, realizes that instinct is a sentiment affecting the subsidiary glands.

These subsidiary glands are the sub-stations of organs whose main controlling station, as already discussed, is located in the brain. For the evolution of *sam'kalpa'tmaka* and *vikalpa'tmaka* mind (the mind is said to be *sam'kalpa'tmaka* when its internal occupations lead towards the Great, and *vikalpa'tmaka* when they lead towards the mundane or crude) and for the creation of external waves, the help of the organs has to be taken. This help is also essential for crude manifestation in the physical stratum and other multifarious activities. The subtle brain does not work directly. It requires cruder sub-stations under its control.

Waves have to be developed for other manifestation of the internal *sam'ska'ras,* and these waves have to be created in the nerves and in the blood. According to the sanguinary flow and strength of the nerves, sub-stations of the mind go on transmitting the waves.

The seed of every *vrtti* is in the brain. But the first expression occurs in the sub-station. Waves, after being created by the glands or sub-stations of the mind, are expressed outside through efferent nerves. The motor organs work with the help of efferent nerves, but the secret of the working lies with these mental sub-stations or glands.

The number of *vrttis* varies according to the complexity of the physical structure. The more complex the structure, the greater shall be the number of *vrttis.* The more-developed animals, therefore, possess more *vrttis* than the less-developed ones. Generally there are one thousand *vrttis* in the human structure. In their development and expression on the ordinary crude level they are fifty in number. The collective number being one thousand, the seeds of all those thousand *vrttis* are present in the brain. Because of the existence of

these seeds of one thousand *vrttis* in the pineal gland, the yogins have named it *sahasra'ra cakra* [*sahasra* means "thousand"]. The subsidiary glands control forty-eight *vrttis* and the pituitary controls two – *sam'kalpa'tmaka,* or one leading to *para'vidya'* (knowledge of the Great) *and vikalpa'tmaka,* relating to *apara'vidya'* (knowledge of the mundane). The pineal as a structure controls all these fifty *vrttis* taken internally and externally by all ten *indriyas.* 50 x 2 x 10 = 1000. Yogis having control over the *sahasra'ra cakra* attain *nirvikalpa sama'dhi,* a state where they are beyond the approach of all the *vrttis.* Within the scope of these *vrttis* lies the seed of *sam'ska'ra* – good or bad. So the attainment of such a state means the end of all the *sam'ska'ra,* exhaustion of all the previous momentum accumulated by the mind due to its previous journeys in *Brahma Cakra.* This is what is called *moks'a* – union with the Transcendentality.

30 May 1959

KOS'A

Consciousness is the supreme subjectivity and all other, mundane, subjectivities or objectivities are mere blendings of the absolute subjectivity. Therefore, the mind is not an absolute entity either but a transformed state of consciousness. For the performance of its actions the mind depends on the motor or sensory organs as its direct agents. Afferent and efferent nerves, in their turn, act as direct agents of these organs. The nerves, which convey the *tanma'tras* from objects to the mind, or activate the object with the force they acquire from the mental structure, and in this way link the mind with the external objectivities, are the indirect agents of the mind.

Whenever the out-going *tanma'tras* carrying mental force get reflected, the objects come within our scope of sensation, perception and conception. When they get refracted, the objects partially come within our scope of sensation, etc. When the *tanma'tras* are neither reflected nor refracted or when there is little reflection or refraction, the objects do not come within the scope of our feeling.

The correctness of perception depends upon a good many factors. The objects transmitting *tanma'tras* must be in healthy condition. The gateways of the organs must be healthy, and also the reflecting *tanma'tras* should be defectless. The afferent and efferent nerves and the *citta* should be sufficiently strong and active, and the last but not least factor is that the ego *(aham'tattva)* should be ready to receive them. Any defect or slackness of any of the above factors results in incorrect perception and hence in incorrect conception.

For example, in the case of persons suffering from glaucoma, watery fluid is deposited in the optical nerve, which

causes a dispersion of light inside. As a result even the white rays transmitted by objects appear to be spectrum-colored.

So far as the efferent nerves are concerned, it is primarily upon the activating capacity of the ego that the process of physical activity depends. One's personality also depends on the activating (radiating) capacity. The more developed is the radiating power, the more glaring will be one's personality.

Thus it has been examined that the function of the mind is to act through the organs and nerves and thereby either to receive or radiate the *tanma'tras.* The portion of mind which deals with *indriyas* is named *ka'mamaya kos'a.* This *ka'mamaya kos'a* controls the physical longings of the microcosm.

As regards the Macrocosm the mind is said to be started at that stage where the sense of subjectivity *(Mahattattva),* the subjectivated "I" *(Aham'tattva)* and the objectivated "I" *(citta)* are all present. Hence in the stage of *citta* we get *Mahattattva* and *Aham'tattva* as well.

In the extroversial *saincara* process *citta* gradually crudifies under the influence of static *Prakrti,* till the crude solid is created. This process of crudification of *citta,* having a coordination of *Mahattattva* and *Aham'tattva,* is divided into five stages known as *kos'as.* According to their relative density of crudeness developed through the bondage of the static principle, the five *kos'as,* starting from the initial stage, are *hiran'maya kos'a, vijina'namaya kos'a, atima'nasa kos'a, manomaya kos'a* and *ka'mamaya kos'a.* The *ka'mamaya kos'a* is the crudest stage of *citta,* where it is metamorphosed into the crudest stuff. With the five manifested fundamental physical factors (it is physical for the microcosm but mental for the Macrocosm) the Macrocosmic Mind displays its will. Macrocosmic control over the five fundamental physical factors means the internal display of the

Macrocosmic *ka'mamaya kos'a*. Nothing is beyond the scope of Cosmic Mind, that is, everything comes within that mental scope; and so the Macrocosmic Entity needs no nervous system or *indriyas* for controlling these operations and, therefore, the Cosmic Mind at this stage requires no physical structure as the unit mind does.

The *manomaya kos'a* is subtler than the *ka'mamaya kos'a* and it has the capacity of recollection and contemplation (*smaran'a* and *manana*). The *ka'mamaya kos'a,* being the crudest in structure and in the case of the microcosm dealing with the external *paincabhu'tas,* is called the "crude mind" or *sthu'la manah.* The *manomaya kos'a* is known as the "subtle mind" or *su'ks'ma manah.* The remaining three *kos'as,* being still more subtle and also being the rudimental stages of *sthu'la* and *su'ks'ma manah,* are collectively termed "causal" or "astral" mind. The psychological nomenclature of "conscious", "sub-conscious" and "unconscious" minds for the crude, subtle and causal minds does not appear to be correct.

From the microcosmic angle of vision the *ka'mamaya kos'a* of the Macrocosm is expressed through the five rudimental physical factors from which the physical body of the microcosm and other physical objects come into being. The *ka'mamaya kos'a* of the Cosmic includes, therefore, the *annamaya kos'a* of the unit. Here it may be pointed out that the Macrocosm in its flow of imagination creates actualities for the unit mind, whereas the *ka'mamaya kos'a* of the unit cannot create physical actualities by its imagination. As already seen, the *ka'mamaya kos'a,* having the function of dealing with the *bhu'tas,* is said to be the crude mind in the case of the microcosm also. The *manomaya,* performing the function of recollection and contemplation, is known as the subtle mind of the microcosm also. And as in the case of the

Macrocosm, the *atima'nasa, vijina'namaya* and *hiran'maya* are the causal portion of the microcosm. But the division of the microcosm into a causal portion is merely a theoretical proposition. There is no separate existence of the unit causal mind from the Cosmic causal mind. In case the crude and subtle portions of the unit mind suspend their work by the process of *sa'dhana'* or otherwise, the causal portion of the unit mind will not be able to maintain its separate identity; only the seed of past action will remain just to differentiate the microcosm from the Macrocosm. By a process of correct *sa'dhana'*, the *sa'dhaka* will feel that there is one causal mind in the universe. There is no causal difference between the microcosm and the Macrocosm. Similarly, by the subtleness of projection, subtle and crude portions of the unit mind can connect themselves with the subtle and crude portions of the Cosmic Mind. The way to achieve this subtleness of projection is the process of yogic *sa'dhana'*.

The entire body (here "body" does not mean any crude physical structure) of the Macrocosm can similarly be divided into three parts – crude, subtle, and astral or causal. The physical world being within the psychic scope of the Macrocosm, the Macrocosm cannot have any crude or physical body in the sense the microcosm has, yet because of the inclusion of the five *bhu'tas* within its mind, the *ka'mamaya kos'a* of the Macrocosm is often termed the crude body of *Parama'tman.* The remaining portions of the Macrocosmic *kos'as* are the subtle body, or the *su'ks'ma deha,* of *Parama'tman. Aham'tattva* and *Mahattattva* of *Parama'tman* are known as Its astral or causal body.

The concept of "causal body" is a philosophic proposition, because philosophy says that the moment Nucleus *Purus'ottama* appeared to have been influenced by His immanent

sentient principle, the seed of creation got an expression and His bodies and *lokas* were created.

Similarly the *annamaya kos'a* of the unit is its crude body *(sthu'la deha)*. The *ka'mamaya*, the *manomaya, atima'nasa, vijina'namaya* and *hiran'maya kos'as* constitute the subtle body of the unit. Above the scope of *hiran'maya* and till the merger into *Purus'ottama* the unit certainly possesses a body but that body cannot be termed causal. It, being the last phase, is known as *sa'ma'nya deha.*

By its very nature, if the mind is to possess objectivity it must also have a witnessing entity. The witnessing entity is the *summum bonum* of the mind. Philosophy has given different names to the witnessing entity according to the differences in the nature of the objective mind. But this does not mean that the same *Purus'ottama* is not acting as the witnessing entity at different stages of the mind. It is He who reflects Himself as the witnessing counterpart by functional difference due to the changing mental status. At different stages, different names have been adopted for that singular entity. The *Purus'ottama* witnessing the causal Cosmic mind, subtle Cosmic mind and crude Cosmic mind, has been called *Vira't'a* or *Vaeshva'nara, Hiran'yagarbha* and *Iishvara,* respectively. Similarly, the *Purus'ottama* witnessing the microcosm at the causal, subtle and crude stages is termed *Vishva, Taejasa* and *Pra'jina* respectively.

The Cosmic Entity extends in different *lokas* wherein the different *kos'as* and the unit minds dwell. The term *loka* refers only the Macrocosm and not to the unit. The *ka'mamaya kos'a* of the Cosmic where material structure has taken form is called *bhurloka* ("physical world"). The *ka'mamaya kos'a* of the Cosmic Entity where material structure has just begun taking form but has not actually acquired it is called *bhuvarloka* or "crude mental world". The levels of *manomaya,*

MACROCOSM	Kos'a	Mind	Witnessing Entity	Deha (Body)	Loka (World)
Mahattattva	——	——	Purus'ottama	Causal	Satya
Aham'tattva					
Citta	Hiran'maya	Causal	Vira't'a or Vaeshva'nara	Subtle	Tapah
	Vijina'namaya				Janah
	Atima'nasa				Mahah
	Manomaya	Subtle	Hiran'yagarbha		Svah
	Ka'mamaya	Crude	Iishvara	Crude	Bhuvah
					Bhuh

MICROCOSM	Kos'a	Mind	Witnessing Entity	Body	
——	Annamaya	——	——	Crude	
Citta	Ka'mamaya	Crude	Pra'jina	Subtle	
	Manomaya	Subtle	Taejasa		
	Atima'nasa	Causal	Vishva		
	Vijina'namaya				
	Hiran'maya				
Aham'tattva	above Hiran'maya Kos'a	——	Purus'ottama	Sa'm-a'nya Deha	
Mahattatva					

The kos'as, stages of mind, witnessing entities and lokas of the Macrocosm and the microcosm.

atima'nasa, vijina'namaya and *hiran'maya kos'a* are known as *svarloka* or "subtle mental world", *maharloka* or "supramental world", *janarloka* or "subliminal world" and *taparloka,* respectively. Above that, since the causal body is conceived to be in existence from a philosophic point of view, it is termed *Satyaloka.*

The above *kos'as,* different stages of mind, witnessing entities and *lokas* are tabulated on the previous page.

31 May 1959

A'TMAN, PARAMA'TMAN AND SA'DHANA'

Due to internal clash and cohesion amongst the three immanent principles (sentient, mutative and static), the resultant force bursts out at any one vertex of the triangle formed due to the ever-flowing eternal force. *Purus'a,* or Consciousness, is the Nucleus from whom commences the process of *saincara,* or uniform movement from the subtle to the gross, from the one to the many. *Mahattattva, Aham'tattva* and *citta* are formed as a result of increasing crudeness, and mind is born at the stage where all three – *Mahattattva, Aham'tattva* and *citta* – are present. The original entity is the unqualified undivided Macrocosm. By further crudification the *citta* gets metamorphosed into five fundamental factors, namely, ethereal, aerial, luminous, liquid and solid. Right from Nucleus *Purus'ottama* to the crudest solid, there is no change in *Purus'adeha.* The action and interaction of the three forces of *Prakrti* cause a change in appearance whereby the Transcendent Entity appears to have lost its transcendentality. This phase of evolution, named *saincara,* is the inanimate phase of creation, and represents the Cosmic Mind, or Macrocosm, in different stages. In the living bodies after the formation of crudest *ks'ititattva,* or solid factor, division and association of matter result in the formation of mind.

The process of *pratisaincara* commences at this point. It is the counter-movement wherein the unit mind gets dilated ever-increasingly, the volume and mass of the unit mind increases due to increasing reflection of Cosmic Consciousness, and matter gets decimated continuously, till in the end the unit mind achieves mental liberation. Philosophy terms it *savikalpa sama'dhi.*

Throughout *pratisaincara* the unit mind or microcosm exists in different stages. Thus the inanimate phase of creation, or *saincara,* is a stage of the Cosmic Mind, and the animate phase of *pratisaincara* is the stage of unit minds.

Each and every atom and molecule of the Macrocosm is nothing else but *Purus'ottama.* It is He who radiates Himself everywhere; it is He who is omnipresent as the witnessing entity as well. As the sun by its radiation pervades the solar system, so does *Purus'ottama* His system by His *Citishakti.* Thus in the Cosmic Mind both the radiated stuff and the witnessing entity are *Purus'ottama* Himself. In the second phase of evolution, that is, at the different stages of the unit mind, *Purus'ottama* is the witnessing entity, all other objects being crude derivatives of *citta.* In the phases both of *saincara* and *pratisaincara, Purus'ottama* is the Consciousness. He witnesses the microcosms and Macrocosm. *Purus'ottama* is, therefore, also called "Collective Consciousness".

As witnessing entity *Purus'ottama* connects Himself to his mental object with the help of His *Avidya'ma'ya'* and reflects Himself on the object as *Citishakti.* This reflection is not like a reflection in a mirror but a reflection involving association like the rays of the sun. Association of *Purus'ottama* with the Cosmic Mind, whereby He functions as the witnessing entity, is called *prota yoga;* association of *Purus'ottama* with the unit minds separately and individually, whereby He functions as the witnessing entity for each individual unit mind, is called *ota yoga.* His association with the unit minds in collectivity is also termed *prota yoga.* Thus in *saincara* there is only *prota yoga* but in *pratisaincara* both *prota yoga* and *ota yoga* are there.

It has been fully explained previously that the resultant force of *Prakrti* bursts out from one of the vertices of the triangle of forces of *Prakrti,* and that this is the origin of

creation. The mid-point of this triangle of forces from whose vertex the bursting occurred is *Purus'ottama.* The mid-points of these triangles of forces having bursting vertices coincide, and hence *Purus'ottama* is a singular entity. Philosophers have defined *Parama'tman* as the collective name for *Purus'ottama,* His *prota yoga* in *saincara* and *ota* and *prota yogas* in *pratisaincara. Parama'tman* signifies "conscious of creations". It is the consciousness in the Nucleus and the consciousness in the Macrocosm and microcosms.

Macrocosm and microcosms themselves have not been included in *Parama'tman.* The collectivity of *Parama'tman,* Macrocosm and microcosms is *Sagun'a Brahma,* that is, *Brahma* in which *Prakrti* appears in manifestation. In *Sagun'a Brahma, Purus'ottama* is the Nucleus Consciousness and so the latter is also named *Ku't'astha.* The Nucleus Consciousness or the *A'tman* in the unit structure is also called *ku't'astha caetanya.* Its controlling station is the middle point between the eyebrows, the place where the functioning of the pituitary gland is located.

Saincara is movement away from the Nucleus – the Nucleus itself being the centre of *Brahma Cakra,* or the great cycle of creation. The force of *saincara* is, therefore, centrifugal. Philosophy refers to this outward movement as domination by *Avidya'ma'ya'* or illusion of ignorance. Under the effect of *Avidya'ma'ya'* creation moves from the subtle to the gross, finally reaching the farthest point in *saincara* where the crudest solid or *ks'ititattva* is formed – where the metamorphosed form of the *citta* possesses the maximum chemical affinity, with no possibility of any further reduction in the intermolecular and interatomic spaces.

Depending on conditions, either the unit structure bursts at this point or *jad'asphot'a* occurs, or the mind is formed by a process of division and association of matter. The formation

of mind is the start of the process of *pratisaincara* or the cycle for the unit to progress from the crude to the subtle. This progress is effected by the domination of *Vidya'ma'ya'* or illusion of knowledge, whereby the direction of motion is towards the Nucleus *Purus'ottama*, the centre of all creations. Every step in this direction is a step nearer the centre, the destined goal of all, the ultimate result of all creations. This force is centripetal and is associated with the growing attraction of *Purus'ottama*. This attraction is His blessing by which He leads every being of His towards the kindly divine light. The associated reflection of *Purus'ottama* increases the proximity of the unit mind to *Purus'ottama*. The mind proportionately expands and progresses till the gradual expansion brings about similarity of the microcosm and the Macrocosm and the former gets merged into the latter. This process occurs in *pratisaincara* under the centripetal force of attraction from the Nucleus Consciousness, *Purus'ottama*.

The unit mind, however, can accelerate the speed of this motion by realizing His blessing more and more and thereby acquiring a psycho-spiritual parallelism with greater speed. This attempt to accelerate the movement towards the ultimate goal is *sa'dhana'*. Only human beings possess the ego to perform this *sa'dhana'*. Spiritual *sa'dhana'* is nothing but the attempt to accelerate the motion of *pratisaincara* and thereby cover up the painful hours of divine separation as early as possible. The touchstone of spiritual *sa'dhana'* is therefore the feeling that "I am tending towards Him." Every delayed moment of life is only a moment of pain. That alone which brings His realization is His spiritual practice, all other actions being ritualistic ostentations.

Consciousness in the psycho-physical unit structures gets manifested in the process of *pratisaincara* when *Purus'ottama* by His *ota yoga* associatively reflects on the unit psychic

plate. It is through this process, *pratisaincara*, that the Ever-Merciful elevates each creation of His by the force of *Vidya'ma'ya'*. As already discussed, the physical and psychic clash and the attraction of the Great cause psychic dilation, and ultimately the unit psychic body can attain its final liberation or *mukti* by its spiritual *sa'dhana'*. Different unit minds exist at different levels and experience varying degrees of His love and proximity depending upon their progress in the process of *pratisaincara*. The auspicious day of infinite *a'nanda* descends, and all the bondages of *Prakrti* shatter down, when *Brahmatva* is attained.

Such individuals set the ideal for humanity and, in turn, humanity starts paying homage to them. Only such elevated beings can and should be called *Maha'purus'a*, meaning thereby elevated psychic beings. Unto their holy feet, one can offer the flowers of devotion and aspiration, but they desire no crude earthly flowers and offerings.

The advent of *Maha'purus'a* is misinterpreted as incarnation. Incarnation is an illogical hypothesis. The whole-universe being created out of Him and by Him is His incarnation. The term *avata'ra* means a "derivation", and the application of this term to individual units who are far advanced in the process of *pratisaincara* is a misleading misnomer. It is illogical to consider that the Macrocosm metamorphosed Himself directly into some unit structure, in most cases a human being. Human beings are the most evolved individual units as a class in His creation, and every stage of the elevated psychic *Maha'purus'a* is the result of *saincara* and then *pratisaincara*. It is a gradual elevation and not an abrupt descent or occurrence.

Logically speaking, therefore, it will be correct to designate any unit consciousness as incarnation of God or to say that the Messenger of God traverses the path of *saincara*, goes

through a process of evolution and importance, and through psychic dilation in the process of *pratisaincara* reaches different stages of elevation. The incarnation theory, or *avata'rava'da,* however, hypothesizes that the incarnated being is the direct descent of the Almighty, the rest of His creation remaining unexplained as to its source of origin.

The word *avata'ra* [derives from *ava - tr*, which means] "descend", "derive" or "degenerate". The incarnated being, according to this dogma of degeneration of *Purus'ottama,* cannot have an equal status with *Purus'ottama.* When the psychic status of a created being assumes sameness with the Cosmic Entity, the unit psychic entity actually merges into the Cosmic Mind leaving no dualism. Hence how can any equal status with *Purus'ottama* be imagined existing as a separate entity in any stage within *Brahma Cakra*? The whole theory of incarnation or *avata'rava'da* is, therefore, not convincing and rational for an intellectual analysis.

Behind the superstitious belief of *avata'rava'da* lies one more social current created by a class of vested interests. Inquisitiveness and reasoning is a natural impulse in human beings. Due to certain pressing circumstances or intellectual renaissance there was a reaction against the illogical faiths and superstitions prevalent in society. These superstitions provided a strong basis for exploitation of society by intellectual parasites who had learnt to live on the blood and labour of others. To maintain their domination through a system of superstitious belief, these parasites invented means to curb this growth of reaction and intellectual rationalism and presented to the mass a sentimental appeal. Any command, rational or irrational, was enforced on society with so-called divine force by enunciation of the incarnation theory. Corruption was perpetrated in the name of God, and all those raising their heads against such commands or preachings were called

reactionaries, atheists, and curbed drastically. "Give the dog a bad name and hang it," was their motto. They went to the extent of manipulating, polluting and misinterpreting even the precious writings of many great philosophers whose work had been respected as religious treatises from ancient times – all with an ulterior motive, to get their interests served.

Ta'raka Brahma: In *Brahma Cakra* (the collective name of *saincara* and *pratisaincara*) there is no uniformity of flow. The speed of the sentient force is greater than that of the mutative, and the mutative has more speed than the static. Thus in the beginning of *saincara* the speed is greater. Similarly, after elevation, under the influence of the sentient force or reaching *sa'ma'nya deha* (a stage beyond the *hiran'maya kos'a* where the unit mind experiences only the sentient force), the speed is greater. The speed of the unit mind far exceeds the normal flow in the Cosmos, and it gets accelerated if the unit mind as a result of spiritual practice tends itself towards the Nucleus Consciousness.

Since the beginning of creation humans have been aspiring for this merger with the Nucleus Consciousness. The non-uniformity of speed changes the movement of the unit mind to an elliptical force, and the motion changes to oval from circular. They get merged in *Purus'ottama* who aspire for Him as the ultimate destiny, but those who aim at *moks'a,* where *sa'dhana'* is the complete surrender of self into That (*Nirgun'a Brahma,* the Objectless Consciousness), get out of this *Brahma Cakra* by a tangential touch. At this point of tangential touch is the abode of *Ta'raka Brahma* (who resides within the scope of both *Nirgun'a* and *Sagun'a Brahma*). *Ta'raka Brahma* is a concept of Tantra.

In Tantra the whole creation is known as *sambhu'ti.* When *Ta'raka Brahma* by His own will takes the help of the five fundamental factors (the *paincabhu'tas*), His physical entity

comes within the scope of *Sagun'a Brahma,* otherwise He is *Nirgun'a Brahma.* When *Ta'raka Brahma* takes the assistance of the five fundamental factors, according to Tantra it is called His *Maha'sambhu'ti.*

In Tantra *sa'dhana'* or in Ananda Marga *sa'dhana'* one whose goal is *Purus'ottama* merges in *Sagun'a Brahma,* and one who aims at *Nirgun'a Brahma* becomes surrendered into the Objectless Entity. It is only in Tantra that the *sa'dhana'* of *Ta'raka Brahma* has been specially defined distinct from the *sa'dhana'* of *Nirgun'a* and *Sagun'a* and has its own peculiarity. Theoretically speaking, *Sagun'a Brahma* has infinite *sam'ska'ras,* and so for an infinite time to come *Sagun'a Brahma* will continue to enjoy the fruit of Its own past actions. *Nirgun'a* is the Objectless Entity with no action or derivation, but *Ta'raka Brahma* is the middle point and can fulfil the function of both. He guides, loves and favours His affectionate sons and daughters. His children say that He cannot live without loving them and address Him, "O our great Father, our affectionate Mother, our All, we remember Thee, we adore Thee. O Witnessing Entity, we offer our homage to Thee, Thou art the only rescue in this crude worldly ocean, so to Thee we surrender ourselves." This complete surrender is the *summum bonum* of all spiritual *sa'dhana'*, which only can lead to Him from where decline is not even imaginable. Really blessed is one who has attained this complete surrender unto Him, like the piece of salt which went to measure the depth of the ocean – but a momentous divine jerk and an attraction occurred and the bit of salt was lost, no one knows where.

(*Ta'raka Brahma* is not a figure of philosophy – it is a creation of devotional sentiment.)

1 June 1959

LIFE, DEATH AND SAM'SKA'RA

Saccida'nanda is derived from a conversion of three terms, namely: *sat, cit* and *a'nanda.* These are so often translated as "existence", "knowledge" and "bliss". This is not only loose terminology but incorrect.

Correctly speaking, *sat* means "that which undergoes no change" – a Transcendental Entity. "Existence" is a relative term and conveys the sense of existence under certain relative conditions of time, place and person. *Sat* implies "unchangeable". The Transcendental Entity may appear to undergo a metamorphosis but actually undergoes no qualitative change. Hence *Sat* can only mean the Transcendental Entity – an absolute entity which undergoes no change.

The meaning of *a'nanda* is of course "bliss". It may more correctly be translated as "divine bliss" – the bliss experienced subjectively and not in an objective manner.

Cit does not mean "knowledge". It means "consciousness". It is by the power of *cit* that the Cosmos is created, and it is this power that through the unit mind experiences or activates created substance. This subjectivation is only due to the Consciousness or *Citishakti* in *Brahma.*

It was seen in the last chapter that *Sagun'a Brahma* includes in Itself all of microcosm, Macrocosm, *Purus'ottama* and *Parama'tman.* The whole Cosmos in *Sagun'a Brahma* is the thought-projection of the Macrocosm. Let us analyse the process of perception of different objects in the Cosmos by the microcosm.

The microcosm possesses ten organs – five sensory and five motor organs. Sensory organs receive *tanma'tras* from the objects which are perceived. These organs or *indriyas* are,

therefore, the knowers of these objects. In the next stage, through the afferent nerves, *citta* receives the *tanma'tras* and takes the form of the object perceived; *aham'tattva* feels the subjectivity – "I perceive" – but this subjectivity itself depends upon the existence of "I", because one cannot work unless one feels that one exists. "I" exists first and then the "I" works. This feeling of existence is *mahattattva.* The combination of *aham'tattva* and *mahattattva* is the instrument for the perception of *tanma'tras* which have been brought in by the organs. The mind, the combination of the three (*mahat, aham* and *citta*) is thus the knower of the *indriyas,* that is why the mind is said to be the master of the organs. But is mind the real knower? If not, who is the real knower?

"I exist," "I do," and done "I" are functional forms. There is another entity who is the master of functions and who witnesses that these functions are performed. We thus come to the entity witnessing *mahattattva.* This witnessing entity is the *a'tman,* or the unit consciousness. The knower of the mind itself is the *a'tman.* Hence the ultimate knowership *(jina'trtva)* lies in the *a'tman* and not in the mind; the *a'tman,* or the reflected consciousness on the unit psychic plate, is not only the active element; the knowership lies in him as witnessing entity. The *a'tman* knows because it is an active participant in the function of the mind.

The function of the five motor organs is to activate *tanma'tras.* The organs work by translating their potentialities into action with the help of the out-going *tanma'tras* radiated through the motor nerves, which (the motor nerves) in their turn receive the *tanma'tras* from the mind. So it seems that the doership lies in the mind and not in the motor organs. The real doership cannot be established in the absence of the *a'tman,* who witnesses that the mind is activating the internal *sam'ska'ras,* or accumulated momenta, in the form of

tanma'tras. The *a'tman* is not active, but it is due to the *a'tman* – due to its omnipresence – that the mind is able to work. To this extent in the *a'tman* lies the knowership or doership. The *a'tman* itself does not work, but its existence is the ultimate cause of knowing and doing.

Any object first exists in the organ; on further introspection it depends on the existence of the organ within the scope of the mind; and ultimately the real knowership or doership is established in the *a'tman.* The ultimate existence of the mind is itself in the *a'tman.* Thus the ultimate knowership, doership and existence are in the *a'tman,* and the collective name given for the three is "witnessing entity". This will be more clear if it is remembered that the mind is nothing but a state of never-ending clash amongst three combined principles. These correlated belligerent combined principles are the main attributes leading to the formation of the mind. As the mind is only a never-ending clash and an ever-changing relative functional organism, there must be an absolute entity to witness the mind in all the aspects of time, in all the dimensions of space and in all forms – physical and psychic. This witnessing entity is the *a'tman,* and the mind is only the result of ever-changing functional metamorphosis.

The witnessing entity must exist at all stages in *Brahma Cakra.* In *saincara, Purus'ottama* acts as the witnessing entity of the Cosmic Mind. The *A'tman* of the Macrocosm is, therefore, *Purus'ottama* Himself. In *pratisaincara, Purus'ottama* by His *ota yoga* reflects associatively upon the microcosm, and the reflection in each mental plate is the *jiiva'tman,* the witnessing entity of the unit mind. The *a'tman* is not an active counterpart.

The mind is an ever-changing functional organism and so it must have a momentum. From where does the mind derive this momentum? Every stage results from the previous stages.

The stage after formation of the unit mind is also the effect of all the past stages. The effect of action in the past stages is called *sam'ska'ra*, which gives momentum to the unit mind. The initial creation of the unit mind is the result of certain forces reacting in *saincara*. The ultimate cause of momentum of every force is, of course, the Macrocosm, the entire working principle in *saincara* and *pratisaincara*. It is, therefore, the Macrocosm who works through the media of microcosms and provides the momentum for the unit mind. The attraction of the Great gives an acceleration to such momentum. At the nucleus point where the first manifestation of *Prakrti* took place, the momentum of creation lay in latent form. The momentum of the universe is the momentum by the Cosmos through the media of microcosms and also through the medium of the inanimate portion of the Macrocosm. This is the play of One in many forms. Before the formation of microcosms only the Macrocosm existed, and all projected activities lay in the Macrocosm, and all the diversities were in collective unity there. All the Cosmos resides in Him and, therefore, there is no question of life, death or *sam'ska'ra* in this inanimate phase of creation, that is, from the first bursting out of *Prakrti* to the development of crudest solid matter.

In the journey of *pratisaincara* the crude mind gets momentum from the Macrocosm. In the first stage the microcosm evolves neither ego *(aham'tattva)* nor *mahattattva,* so it is devoid of any *sam'ska'ra,* and the eternal force of the Macrocosm moves the microcosms further towards the Nucleus. In a later stage, the ego is evolved but the unit mind feels it and accepts it as a possessor of *sam'ska'ra* or momentum; and afterwards a stage comes when this ego starts controlling the mental activities.

This stage in evolution is represented by human beings. Humans instead of going further towards the divine goal

according to the movement of *pratisaincara* can retrace, or adopt the path of negative *pratisaincara*. The momentum for this negative movement being the accepted momentum of the unit mind, it is said that the *sam'ska'ra* of any living animal inferior to the human is "infused" but that of the human is "acquired". Inferior animals, therefore, continue to march further on the path of *pratisaincara* (because of their less-developed ego), while humans may retrace by adopting mean objectives.

While maintaining the unit structure of any object in the animated phase of evolution, proper adjustment amongst mental waves, physical waves and the *pra'n'a'h* is an essentiality. Any object, mental or physical, always emanates waves. If these waves from the physical body and the mental body have a parallelism, then and then only is a cooperative unit structure maintained.

This parallelism can be lost as well, causing a dissociation of the composite factors by a maladjustment or unadjustable elevation or degradation of any one of the constituent factors. In the animated phase of evolution elevation occurs due to physical clash, psychic clash, or the attraction of the Supreme. To take an example, if a dog comes in contact with a human, the mental waves of the dog contact and clash with the waves of the human and thereby the dog's mental waves get evolved and attain a greater wavelength. A stage may be reached when the evolved mental wavelength of the dog may lose proper adjustment with its physical structure. This loss in parallelism will cause dissociation, and the dissociated mind will have to find a physical body with which it can find proper adjustment. In common parlance it will be said that the dog has "died" and undergone a corporal change.

If a psychic clash with higher thought brings about the better wavelength and thereby becomes the cause of a more

evolved physical body, contact and clash with meaner thought will lessen the wavelength of the mental waves. Here, as well, the loss of parallelism shall occur and the physical and psychic bodies shall dissociate from each other. For example, if the mental wavelength of a person cannot adjust properly with the human body, the psychic body of the person will have to be associated with a properly-adjustable physical structure, which may be of an inferior animal, a plant or still cruder matter. The symbolic story of the epic *Ra'ma'yan'a,* wherein Ahalya', the wife of Gaotama Muni, was transformed into stone for some sin done by her, is just to illustrate the process of negative *pratisaincara.* The imbibing of waves of higher wavelengths can rarefy the psychic body of a lower animal or plant, so that it can have an association with the human physical structure, and vice versa, if the wavelength is made cruder by inculcating meaner thoughts.

Association by proper adjustment and parallelism between the psychic and physical bodies causes life, and dissociation under adverse conditions results in death. Such association can also take place if the waves of the physical structure get cruder due to old age or any other physical deficiency. Here the physician may come to help and by some means or other attribute to the physical body the requisite wavelength. Through science the span of life can be made longer by properly adjusting the waves of the physical bodies; but if a change in the mental body be made by changing the brain, its personality itself will also get changed. Such a change will mean the transformation of the person himself, and thus not Mr. X but Mr. Y shall regain life.

For the existence of life or for association, proper adjustment between the waves of the psychic body and of the physical body is an essentiality, and also adjustment with the *pra'n'a'h* is necessary. *Pra'n'a'h* is the collective name of

ten *va'yus*, five internal and five external. The internal *va'yus* are *pra'n'a, apa'na, sama'na, uda'na* and *vya'na;* and the external *va'yus* are *na'ga, ku'rma, krkara, devadatta* and *dhanainjaya.*

The jurisdiction of *pra'n'a* is between the navel point and the vocal cord, and its function is inhalation and exhalation. *Apa'na* resides from the *pa'yu* (anus) to the navel point. Its function is to control the movement of urine and stool. *Sama'na* resides in the navel sphere and its function is to maintain adjustment between *pra'n'a* and *apa'na. Uda'na* has its place in the throat, and it controls the vocal cord and the voice. *Vya'na* regulates blood circulation and physical function of the afferent and efferent nerves.

The function of the external *va'yus* is as follows: *Na'ga* (meaning "serpent") gives the power to jump or to extend the body and also to throw an object. *Ku'rma* (meaning "tortoise") gives the function of contraction. *Krkara* helps in yawning. *Devadatta* is responsible for thirst and hunger, and *dhanainjaya* causes sleep and drowsiness *(tandra').*

A physical deficiency or defect in any portion of the body results in the weakening of *pra'n'a'* and *apa'na,* and *sama'na* may become unable to maintain adjustment between *pra'n'a* and *apa'na,* as a result of which there takes place a vehement fight in the navel area and in the vocal cord. In physiology, this is called "navel breathing" or *na'bhishva'sa.* When *sama'na* loses its vitality, all the three *va'yus* – *pra'n'a, apa'na* and *sama'na* — are transformed into one and strike *uda'na.* The moment *uda'na* loses its separate identity, *vya'na* also comes in contact with their collective force and all the internal *va'yus,* getting associated into one, move throughout the physical body with great force and strike at every delicate point for an outlet. The combined *va'yus* pass out, and with their passing away from the physical structure

all the external *va'yus,* except *dhanainjaya,* also leave the physical structure. *Dhanainjaya* causes sleep, and so to cause the deep sleep of death *dhanainjay* remains in the body even after all the *va'yus* have left. When the dead body is burnt or gets totally decayed, *dhanainjaya* as well leaves the body and remains in the Cosmos to act again according to the will of *Prakrti.*

The loss in the parallelism of physical and mental waves causes death. The physical cause of death is the passing away of the nine (ten minus *dhanainjaya*) *va'yus* into eternal space. The psychic waves, finding no proper adjustment with the physical waves, also dissociate and pass into eternal space. This detached mental body possesses the unexpressed momentum of its previous lives (which it had to express according to the universal law of *Prakrti* that every force must have its expression). Now it is the duty of the Cosmic mutative force to provide it a proper physical parallelism for due expression. This it does by making the dissociated mind penetrate into a subtle physical structure.

Since the mind exists, the mental plate exists, and the reflection of *Purus'ottama* must remain; the *A'tman,* therefore, remains associated with the *jiiva'tman.* The ultimate knowership, doership and base of existence lie in the *a'tman.* The *a'tman* is the witnessing entity without which there is no meaning of the mind working or activating the internal *sam'ska'ras* into *tanma'tras.* Without the *a'tman* the mind cannot perceive or receive the in-coming *tanma'tras,* that is why the ultimate knowership or doership lies in the *a'tman.* As the *a'tman* witnesses the mind itself, the ultimate residence of the mind is the *a'tman.* The dissociated mind has, therefore, the witnessing entity who witnesses the mind which is in a state of inaction (or converted into *karma'shaya – sam'ska'ra,* or reaction in its potentiality).

The physical cause of death has been discussed above. Let us now see the physical cause of life.

Food taken, after mixing with the digestive fluids, gets transformed into *rasa,* the unnecessary material being rejected in the form of urine and other waste matter. The essence of *rasa* is transformed into blood, waste matter once again being rejected. The essence of blood changes into flesh and the essence of flesh into *meda* or *vasa'* (fat), and so on, till it changes into bone, bone marrow and ultimately into *shukra.* The physical body is constituted of these seven materials, of which *shukra* is the final essence. This vital fluid has three stages: lymph, or *pra'n'a-rasa (lasika');* spermatozoa; and seminal fluid.*

The lymph forces through lymphatic vessels which run side by side with the arteries. The glands through which lymphatic vessels pass are known as lymphatic glands. The function of the lymph is to purify the blood and maintain the beauty and glory of the body; and by getting into the glands it enables proper secretion of hormones. For the proper development of innate qualities, an adequate amount of lymph is necessary. The lymph rises up and gets into the brain, thus strengthening

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* The three stages of *shukra* are the same in both the male and the female, except that in the female, as the author will explain in a following paragraph, excess lymph is converted into ova rather than into spermatozoa. In other words, the first stage of *shukra* is lymph, in both males and females; the second stage is spermatozoa in males, and ova in females; and the third stage is seminal fluid, in both males and females. The term "seminal fluid" as applied to males comprises certain fluids and the spermatozoa suspended in them. "Seminal fluid" as applied to females clearly refers at least in part to substances in the female reproductive system which contribute to the nurture of the ovum.

It is generally considered that the author conceptualized the actions of lymph in the body in terms not only of the lymph system as narrowly defined, but of a system that would embrace many of lymph's ramifying effects as well. –Eds.

it. For intellectuals an adequate amount of lymph is necessary. A deficiency or defect in the lymph causes some disease in the organ where the deficiency has occurred. For example, defects of the lymph [system] in the leg will result in elephantiasis of the leg.

Some nerve plexuses get developed at the age of twelve to fourteen in hot countries and thirteen to sixteen in cold countries. In the male body they are the testes and in the female the ovaries. After a due supply of lymph to the brain, the extra lymph comes in contact with the testes and is transformed into spermatozoa. By a proper system of observing fast, the excessive formation of lymph can be checked. Impure thoughts also cause excessive formation of spermatozoa from lymph. If the surplus lymph is destroyed there is no harm. Spermatozoa with lymph and other fluids collected in the seminal sac are known as "seminal fluid".

In the female body this excess lymph is converted into ova and the unused ova together with other seminal wastages are discharged every month during the last three or four days in the monthly menstruation. If the sperms of the male.and the ova of the female get together, they constitute one physical structure. When the physical structure commences formation, there is no question of extra seminal fluid or seminal wastage, and that is why in the stage of pregnancy there is no menstruation. All the seminal fluid is utilized in forming the body of the embryo.

In the uterus the basic physical structure is first formed. This structure has potential energy and emanates a wavelength. It receives the potentiality from the momentum of the spermatozoa. Spermatozoa get their motion from the vital potentiality of the male body, and that is why the living being is said to reside first in the seminal fluid of the male and then

in the mother's womb; after which the bosom of Mother Earth receives it.

Since the physical structure starts from spermatozoa, which has a positive motion and, therefore, a wavelength, the physical structure thus formed must have a wavelength accordingly. We have already seen that the dissociated mind also has a wavelength (in a potential form) and a momentum which has to be expressed. The dissociated mind needs physical parallelism for proper expression, and therefore the Cosmic mutative force causes the dissociated mind from eternal space to enter the adjustable physical structure, assuming a form in the mother's womb.

This is how life comes into physical creation.

2 June 1959

THE CREATION OF THE UNIVERSE

In the previous chapters, it has been clearly explained that the Transcendent Entity is one Infinite and Its immanent principles are the sentient, the mutative and the static. By their very nature these forces are belligerent. Their direction is haphazard, forming infinite figures with innumerable sides. *Prakrti* here is said to be *anucchu'nya'*, and *Brahma* here is objectless, because there is no question of subjectivation (feeling of Doer "I") or objectivation (feeling of done "I"), and therefore *Brahma* is called *nirgun'a,* "beyond all the attributes" of *Prakrti.* In common language it is said that *Prakrti* has not been able to get *Brahma* influenced or metamorphosed. Here, therefore, there is not even the seed of creation.

If more than two forces are acting at a place the figure of forces tends to become triangular. These belligerent forces, therefore, make a triangle of forces. In the initial stage, there is balance in the triangular figure. The hectagon, septagon and other multi-sided figures have been transformed into triangles of forces, but no resultant is formed because of proper adjustment of the three types of forces. In this state of equilibrium, the triple qualities of *Prakrti* exist, but in a balanced state. This state, however, differs from the previous one not only in the fact that a triangle of forces has been formed, but also in the fact that the sentient, the mutative and the static forces are clearly distinguishable. In the previous stage the forces had no clear identity; they were flowing without any feelings. But in this triangular stage there is a constant exchange of identities amongst the three fundamental principles (forces). This mutual exchange or transformation is called *svaru'pa parin'a'ma.* The conversion involves no bondage, and

though the sentient is penetrating into the mutative, the mutative into the static and so on, there is a perfect balance here. The balanced *Prakrti* is addressed simply as *Prakrti* (without any adjective).

Purus'a is the fundamental entity at every stage. When He gets encircled by the triangle of forces (sentient, mutative and static), though no resultant force has formed, there is a theoretical difference between the *Purus'abha'va* in the first stage when *Prakrti* was *anucchu'nya'*, and the *Purus'abha'va* in the second stage when *Prakrti* has shaped Herself into a triangle of forces. In the later stage not only is *Purus'a* in a theoretical bondage of the three principles, but also there is a chance of His being expressed. *Purus'a* has not yet metamorphosed, due to equilibrium of the triangle of forces, but the chance of metamorphosis is imminent, so in spite of the fact that *Purus'a* here is unaffected, there is a theoretical speciality in *Purus'a* at this stage. This *Purus'abha'va* is called *Shiva,* and *Prakrti, Shiva'nii* or *Kaos'ikii. Prakrti* is called *Kaos'ikii* because She is the cause of origin of different *kos'as* which are formed later on in the process of evolution.

The difference between *Shiva* and *Shiva'nii* here is merely theoretical because no actual manifestation has occurred. Practical difference between *Purus'a* and *Prakrti* starts arising the moment a resultant of forces is formed. Imbalance or lack of equilibrium in the three belligerent forces causes this resultant, and metamorphosis of *Purus'a* starts due to activation by this *Prakrti.* The point at which the resultant force bursts out is known as *biija* – in Tantra, it is called *ka'mabiija.* Here lies the innate desire of creation.

Shiva Shakti vibha'gena, ja'yate srs't'i kalpana', that is, "*Shiva,* the Transcendental Entity encircled in the triangle of forces, and *Shakti,* or *Prakrti,* on being acted and reacted

within themselves, are the cause of the divine desire of creation." This point *(ka'mabiija)* is static and is dominated by *Avidya'ma'ya'* and rests within its scope of activity. This is the point wherein lies the Cosmic desire. It, therefore, can also be termed *iccha'biija,* or "seed of desire".

The next stage after this point is the expression of desire or the expression of the resultant force, which must be in a straight line *(jina'nashakti na'ḍa)* because every force expresses itself by a direction. Philosophically speaking, even though the point is dominated by the static force, further expression is due to the sentient force. *Prakrti* has a tremendous force but is mainly sentient at this stage, even though the mutative is well active within it. At this stage the flow of expression must, therefore, be in a straight line, because the sentient-dominated force itself must be a straight line.

Prakrti by nature merges Herself in *Purus'abha'va* regularly but by degrees. Hence the flow changes and the force of expression gradually becomes less and less. There is also a never-ending clash amongst the belligerent forces of *Prakrti,* due to which internal friction increases. Thus due to gradual merger of *Prakrti* and growing internal friction (known as *gun'aks'obha* in Tantra) within *Prakrti,* the flow ceases to be in a straight line, tends to take up curvature and attains a wavelength. The first curvature thus formed is termed *kala'* *(kriya' shakti). Prakrti* is active from *ka'mabiija* to the *kala'* and is called *Bhaeravii* in the *na'da* stage, and *Purus'a* is termed *Bhaerava.*

The conquest of the mutative over the sentient and the gradual movement towards domination (second occasion) by the static force results in curvatures following the preceding curvature. *Kala'* is followed by further formation of curvatures one after another, but each succeeding curve is not necessarily of the same wavelength as the preceding one. In

fact, the difference goes on increasing as the wavelength continues to decrease. This sequence of curvatures is known as *sadrsha parin'a'ma.* Here the static-dominated mutative *Prakrti* is responsible for the expression of the universe. The universe gets created. *Prakrti* responsible for this creation or metamorphosis is known as *Bhava'nii;* She is the energy of evolution. The metamorphosed *Purus'abha'va* under the influence of *Bhava'nii* is called *Bhava.* In Sanskrit *bhava* means "to become". Here *Purus'a* has become the universe of creation and therefore *Purus'a* is called *Bhava.* The practical difference between *Bhava* and *Bhava'nii* is the maximum, whereas the difference between *Bhaerava* and *Bhaeravii* was tending from the theoretical to the practical aspect.

In the first chapter, on "Saincara and Pra'n'a'h", it was pointed out that the whole universe is the thought-projection of the Cosmic Mind, or Macrocosm. The projection of Macrocosm towards expression is a singular positive approach by which the Cosmos appears to have taken the shape of this universe. In this path of evolutionary expression, the human physique gets its existence at a later stage of the formation of the curvatures. The complexity of the physical curvature goes on increasing, yet it is very near the point of its descent. The mental body is much more subtle and can by *sa'dhana',* or spiritual practice, trespass and counteract the force of *Avidya'ma'ya'* and proceed forth to come under the influence of *Vidya'ma'ya',* the force of Cosmic attraction. Mental liberation, or *mukti,* is possible this way.

Non-qualified liberation, or *moks'a,* is, however, only possible if the mental body, starting from the crudest mental subjectivity of the physical body, can, by any force, retrace against the singular positive force emanating due to the thought-projection of the Macrocosm. This force against the singular positive force must be a negative one. Hence the path

of non-qualified spiritual practice which can reach final *moks'a* is always the path of negativity. The theoretical negative force with its fundamental negativity, which tends towards the final merger into *Purus'a* for attaining *moks'a,* is called *kulakun'd'alinii* – the "coiled serpentine".

Since *kulakun'd'alinii* is the negative force of the unit body, it is different for each individual. As the *sa'dhana'* is more or less for a psycho-physical liberation in the initial stage, its starting point must be in the crudest manifestation. It must reside in that portion of the physical body from which the crudest matter *(ks'ititattva)* of the body is controlled. The starting point of the *kulakun'd'alinii,* therefore, is in the *mu'la'dha'ra.* It is fundamentally negative in character, and its starting point is the negative *ka'mabiija* of the living being, just as the point from which the positive resultant force of *Prakrti* got expression is the *ka'mabiija,* or *iccha'biija,* of the Cosmic Being.

The arena in which the *kulakun'd'alinii* resides is known as *ka'ma-piitha.* The starting point of the fundamental positivity, that is, the *ka'mabiija* of the Cosmic Being, is on the back of *Shambhu'liunga,* and that of negativity on the back of *Svayambhu'liunga.* Within the self of the *yoga sa'dhaka,* or one who practises the scientific method of spiritual approach with the help of this *kulakun'd'alinii,* the force of fundamental negativity fights out and aggressively rises up against the force of *Avidya'ma'ya'* and thereby gets domination over the flow of fundamental positivity. This path of non-compromising aggressive spirituality is the only way to ultimate oneness with Infinite Consciousness.

3 June 1959

PSYCHO-SPIRITUAL PARALLELISM

In a previous chapter, "Life, Death and Sam'ska'ra", it was shown that with the help of His *Citishakti* Cosmic Consciousness acts as the witnessing entity. The wavelength of this *Citishakti* is infinite, and therefore we say that it flows in a straight line. When the mind or *manah* takes the *a'tman* – the witnessing entity of the unit mind – as its so-called object (this is to be done by complete surrender – there is no other way because actually the mind is the object of the *a'tman*), the mental waves will get straightened gradually.

In the end, when its wavelength will, as well, become infinite, and those waves will also flow in a straight line, the mind will get transformed into the *a'tman*. This state is called *sama'dhi*. Here the psychic waves have attained a parallelism with the spiritual waves of the *a'tman*. This psycho-spiritual parallelism is known as "idea", or *bha'va*. When this *bha'va* or idea is conceived on the psychic level, it is "ideology". Ideology, therefore, is the conception of idea and nothing else.

Hence when we call some materialistic or political principles of a person, party, nation or federation an "ideology", it is a wrong use of the term. "Ideology" involves in it a spiritual sense; it is an inspiration which has a parallelism with the Spiritual Entity.

Shabda or sound is in its initial stage a psychic wave. Let us see what *artha*, or meaning, is. We hear a sound, but the concept of the word uttered is not clear till the mental waves are brought in contact with the physical concept involved. A child hears the word "cat". He sees a cat and the mother says, "See, my son! That is the cat which drank your milk yester-

day." The boy associates the word "cat" with the cat seen. That means he establishes a parallelism between the mental waves created by uttering the word "cat" and the physical wave coming from the physical form of the cat. Hence psycho-physical parallelism is the meaning of a word which itself (the word) is a psychic wave. So psycho-spiritual parallelism is idea and psycho-physical parallelism is *artha,* or meaning.

This psycho-physical parallelism can be either direct or indirect. Indirect parallelism will be the case when the object expressed in the word (psychic wave) is not perceived directly and thus physical parallelism cannot be made directly, but the physical parallelism has been made with the help of some internal *sam'ska'ra* already formed or through some description made by some other source.

Psycho-physical parallelism always tends to make the psychic waves cruder, and if the mental wave gets cruder, human beings will be transformed into cruder beings (the path of negative *pratisaincara* will be taken by them) and spiritual elevation will remain a dream. But then in day-to-day business, we have to conceive the meaning of words and thereby establish psycho-physical parallelism. Then, is human destiny sealed for ever? No, it is not! We can have a supreme position of the spiritual wave over the physical wave and perceive the latter as one of the manifestations of the spiritual infinite one. This is what Ananda Marga philosophy means by *Brahmacarya. Brahmacarya* does not mean celibacy but means the assimilation of the psychic wave of the unit mind into the eternal waves of the Macrocosm. Ananda Marga lays down for the spiritual aspirant a practical method by which this spiritual imposition is done and the mental waves are saved from becoming cruder. Rather by *bha'va sa'dhana'* (spiritual practice of auto-suggestion) at the time of action

laid down by Ananda Marga, the mind will tend towards *Brahmacarya* and thereby towards psycho-spiritual parallelism, the only way to ultimate liberation. Because, for mental liberation, the psychic waves must be made subtler, and this is only possible if one either entertains only subtler mental waves or by inspiring with a spiritual force gets a parallelism of the mental waves with spiritual ones.

According to the philosophy of Ananda Marga, complete development of the integrated personality is an essentiality for perfect spiritual realization of the human being. Personality includes all three – the physical body or *jad'a'dha'ra,* the mental body or *bha'va'dha'ra,* and the spiritual or supramental body, or *cetana'dha'ra.* This means, it is a collaborated composition of physical, metaphysical and spiritual bodies. So the proper development of each is essential.

For the physical, there must be proper nourishment (for this, see *Ananda Marga Carya'carya Part 3,* where food habits for spiritual aspirants and others have been dealt with). Struggle in the physical field or physical labour helps in purifying the physical structure. The mental or metaphysical body needs physical and mental struggle and also mental food. Mental struggle results from aggressive adoption of newer and progressive thoughts rather than blind clinging to faiths devoid of any rationality, simply because they prevailed in ancient days and were supported by our forefathers. Mental food can be had from ideas (ideas meaning psycho-spiritual parallelism). The spiritual body is the higher mind, subtler taste or higher taste. When the microcosm keeps itself absorbed in the Macrocosm, the meaner and cruder thoughts wave away. The spiritual body gets strengthened by longing for the Great – an intense desire to be for Him. This is the real *bhakti* or devotion. This is the ultimate and only way to final liberation or final union.

Shrii Shrii Shankaracharya has declared *bhakti* as the best way to *moks'a* – the ultimate liberation: *Moks'aka'ran'a samagra'm' bhaktireva gariiyasi.*

4 June 1959

THE PLACE OF SADVIPRAS IN THE SAMA'JA CAKRA

Primitive human beings had no society and the whole set-up was individualistic. Even the concept of family was absent. Life was brute and non-intellectual. Nature was the direct abode and physical strength ruled the day. The strong enjoyed at the cost of the weak, who had to surrender before the voracity of the physical giants. However, the sense of acquisition had not developed in them, and they worked manually, and there was no intellectual exploitation in that age. Though life was brute, it was not brutal.

If *shu'dras* be defined as those who live by manual work or service, this primary stage of nature's brute laws could be named the Shu'dra Age, because all were manual workers. The reliance on physical power gradually led a chosen few to lead the rest by the strength of their muscles. They were the leaders of the *shu'dras.*

Simultaneously, the family developed. And the above-mentioned leadership, once based upon the superiority of muscles, passed on from the father to the son or from the mother to the daughter, partly due to the momentum of fear and power commanded, and partly because of superiority of animalic breed.

Superior strength requires the assistance of other superior strengths in the neighbourhood for all to maintain their status. Generally such superior neighbours belonged to the same parenthood or were related through matrimonial ties. Gradually the leaders by physical might started a well-knit group, and ultimately formed a class known as the *ks'attriyas.* The age when the power to rule, or supremacy in arms, was the only material factor that mattered, was the Ks'attriya Age.

The leaders of the Ks'attriya Age were Herculean, huge giants who depended on the supremacy of personal valour and might, making little or no use of intellect.

With the development of intellect and skill as a result of physical and psychic clash, physical strength had to lose its dignified position according to the growing intensity of intellectual demand in the *ks'attriya*-dominated society. One had also to develop skill in the use of arms, and even for this the physical giant had to sit at the feet of some physically-common men to learn the use of arms and strategy. A reference to the mythology of any ancient culture reveals numberless instances where the hero of the day had to acquire specific knowledge from teachers. Subsequently this learning was not confined to the use of arms only but extended to other spheres, such as battle-craft, medicine and forms of organization and administration, so essential for ruling any society. Thus the dependence on superior intellect increased day by day, and in the course of time real power passed into the hands of such intellectuals. These intellectuals, as the word implies, justified their existence on intellect only, performed no labour themselves, and were parasites in the sense that they exploited the energy put in by others in society. This age of domination by intellectual parasites can be called the Vipra Age.

Even though the *vipras* came into the forefront by the use of their marked intellect, it is more difficult than in the case of the *ks'attriyas* to maintain a hereditary superiority of intellect. In an effort to maintain power amongst the limited few, they actively tried and prevented others from acquiring the use of the intellect by imposing superstitions and rituals, faiths and beliefs, and even introducing irrational ideas (the caste system of Hindu society is an example) through an appeal to the sentiments of the mass (who collectively cannot

be called intellectual). This was the phase of human society in the Middle Ages in the greater part of the world.

The continued exploitation by one section of society resulted in the necessity for the collection and transfer of consumable goods. Even otherwise, need was felt very badly for the transport of food and other necessities of life from surplus parts to deficit parts. Also, in the case of clan conflicts, the result of the resources of one community or class versus another gained importance. This aspect was confined not only to the producers but also to those handling the goods at various stages up to the point of consumption. These people became known as *vaeshyas,* and ingenuity and summed-up production began to enjoy supremacy and importance, till an age was reached when this aspect of life became the most important factor. These *vaeshyas,* therefore, began to enjoy a position of supremacy, and the age dominated by this class is said to be the Age of Vaeshyas.

Individualistic or laissez-faire sense develops [into] capitalism when the means of production pass into the hands of a few who are more interested in personal exploitation. At this stage it can be said that the instinct of acquisition has developed tremendously. The thirst for acquisition instigated them to [develop] the psychology of complete exploitation of the human race also, and this resulted in a class by itself. In the race for greed and acquisition not all could survive, and only a few remained to dominate the society in general and the economic set-up in particular by their capital. The great majority were either duped into believing that they would be allowed to share such resources, or were neglected and left uncared-for for want of strength and did not survive the race. Such people in society ultimately occupy the place of exploited slaves of the capitalists. They are slaves because they have no option

other than to serve the capitalists as labourers to earn the means of subsistence.

We may recall the definition of *shu'dras* as persons who live by manual work or labour hard for their livelihood. This age of capitalism is the age when the large majority of society turn into such *shu'dras.* This develops into dejection and dissatisfaction on a large scale because of an internal clash in the mind, because the psychology of society is essentially dynamic in nature and the mind itself exists as a result of constant clash. These conditions are necessary and sufficient for labourers, whether manual or mental, to organize and stand up against the unnatural impositions in life. This may be termed "*shu'dra* revolution". The leaders of this revolution, also, are people physically and mentally better-equipped and more capable essentially of overthrowing the capitalistic structure by force. In other words, they are also *ks'attriyas.* So, after a period of chaos and catastrophe, once more the same cycle – Shu'dra Age to Ks'attriya to Vipra, and so on – recommences.*

In this cycle of civilization one age changes into another. This gradual change should be called "evolution" or *kra'nti.* The period of transition from one age to another can be said to be *yuga sam'kra'nti* – "transitional age". One complete cycle from the Shu'dra Age evolving through the other [three] ages is called *parikra'nti.* **

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* A period of chaos and catastrophe ends when *ks'attriya* leadership re-emerges, signifying the start of the next Ks'attriya Age. For a more detailed discussion of this process, see "The Shu'dra Revolution and the Sadvipra Society" in *Human Society Part 2* by the author. –Eds.

** See also the definitions of *parikra'nti* in the author's *Problems of the Day,* section 34, and *A'nanda Su'tram,* Chapter 5, *Su'tra* 7. –Eds.

Sometimes the social cycle (*sama'ja cakra*) is reversed by the application of physical or psychic force by a group of people inspired by a negative theory. Such a change is, therefore, counter-evolution – that is, against the cycle of civilization. This may be termed *vikra'nti*. But if this reversal of the social cycle takes place, due to political pressure or any other brute force, within a short span of time, the change thus brought about is *prativiplava*, or "counter-revolution". It is just like the negative *pratisaincara* of *Brahma Cakra*. Thus the progress and march of civilization can be represented as a point of position and as the speed of approaching *Purus'ottama*, respectively, by a collective body in *Brahma Cakra*.

The world is a transitory phase or changing phenomenon within the scope of the Cosmic Mind. It is going in eternal motion, and such a motion is the law of nature and the law of life. Stagnancy means death. Hence no power can check the social cycle of evolution. Any force, external or internal, can only retard or accelerate the speed of transition, but cannot prevent it from moving. Therefore progressive humanity should cast off all skeletons of the past. Human beings should go on accelerating the speed of progress for the good of humanity in general.

Those spiritual revolutionaries who work to achieve such progressive changes for human elevation on a well-thought, pre-planned basis, whether in the physical, metaphysical or spiritual sphere, by adhering to the principles of *Yama* and *Niyama*, are *sadvipras*.

The principles of *Yama* are *ahim'sa'*, *satya, asteya, aparigraha* and *Brahmacarya*. *Ahim'sa'* means not causing suffering to any harmless creature through thought, word or deed. *Satya* denotes action of mind or use of words with the object of helping others in the real sense. It has no relative

application. *Asteya* means non-stealing, and this should not be confined to physical action but [extended] to the action of the mind as well. All actions have their origin in the mind, hence the correct sense of *asteya* is "to give up the desire of acquiring what is not rightly one's own". *Aparigraha* involves the non-acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence. And the spirit of *Brahmacarya* is to experience His presence and authority in each and every physical and psychic objectivity. This occurs when the unit mind resonates with Cosmic will.

The five rules of *Niyama* are *shaoca, santos'a, tapah, sva'dhya'ya* and *Iishvara pran'idha'na. Shaoca* means purity of both physical and mental bodies. Mental purity is attained by benevolent deeds, charity, or other dutiful acts. *Santos'a* means "contentment". It implies accepting ungrudgingly and without a complaint the out-turn of the services rendered by one's own physical or mental labour. *Tapah* means efforts to reach the goal despite such efforts being associated with physical discomforts. *Sva'dhya'ya* means study of the scriptures or other books of learning and assimilating their spirit. The whole universe is guided by the Supreme Entity, and nothing that one does or can do is without His specific command. *Iishvara pran'idha'na* is an auto-suggestion of the idea that each and every unit is an instrument in the hands of the Almighty and is a mere spark of that supreme fire. *Iishvara pran'idha'na* also implies implicit faith in Him irrespective of whether one lives in momentary happiness or sorrow, prosperity or adversity.

Only those who by their nature adhere to the above ten commands in their normal and spiritual conduct are *sadvipras*. Such a morally- and spiritually-equipped *sadvipra* has to perform a fundamental and vital duty to society.

In the cycle of social evolution, during each age before it is succeeded by another age, one particular class enjoys the position of domination and superiority. Such a class, while in political power, has every chance of exploiting the society. History has shown that this is not mere chance, but has been repeating itself. Now the duty of the *sadvipra* is to see that the dominating class does not take recourse to exploitation. The four classes – *shu'dra,* the toiling class; *ks'attriya,* the warrior class; *vipra,* the intellectual class; and *vaeshya,* the capitalist class – have remained well defined in the cycle of human civilization, and the gradual domination and decline of each class shall continue to occur in this cycle.

Life is a dynamic principle, and the movement of the *sama'ja cakra* continues without any break or pause. The cycle cannot be checked, as stagnation implies death. The function of a *sadvipra* shall, therefore, be to see that the dominating or the ruling classes do not have any scope for exploitation. The moment one class turn into exploiters, the life of the majority becomes miserable; a few enjoy at the cost of many whose lot is only to suffer. More than that, in such a state of society both the few and the many get degenerated. The few (exploiters) degenerate themselves due to [an] excess of physical enjoyments and the many (exploited) cannot elevate themselves, because all their energy is taken up in mundane problems and all their mental waves are always tending to attain psycho-physical parallelism, thus getting day by day cruder. Hence, for the physical, mental and spiritual welfare of the administrator and the administered of the society as a whole, it is essential that no one be given any scope to exploit the rest of the society.

Sadvipras are not inactive witnesses. They are active participants to see that no person or class exploits the rest. For this they may have to resort even to physical violence,

because the *sadvipras* will have to strike at the source of the power [of the class] which is tending to become the exploiter. In case the *ks'attriya* class are becoming exploiters, the *sadvipras* may have to resort to physical force, and in an age where the intellectual or *vipra* class are dominating, they will have to bring about a revolution in the intellectual field. In case the *vaeshyas* are dominating, the *sadvipras* may have to contest and win elections, because the *vaeshya* class rules by democracy, and the democratic set-up enables them to accumulate undue gains.

4 June 1959

THE COSMIC BROTHERHOOD

Spirituality is not a utopian ideal but a practical philosophy which can be practised and realized in day-to-day life, however mundane it be. Spirituality stands for evolution and elevation, and not for superstition in action or pessimism. All fissiparous tendencies and group or clan philosophies which tend to create the shackles of narrow-mindedness are in no way connected with spirituality and should be discouraged. That which leads to broadness of unison alone should be accepted. Spiritual philosophy does not recognize any distinctions and differentiations unnaturally made between one human being and another, and stands for universal fraternity.

In the present environment many fissiparous tendencies are working to divide humanity into mutually-belligerent groups. Spirituality must inculcate sense in human psychology, and develop a natural affinity amongst this species of the creation. The approach of spirituality should be psychological and rational, and should offer a touching appeal to the deepest psychic sentiments of human beings. Human beings should appreciate by a rational analysis their relationship with the Cosmic Entity and recognize the most benevolent kindness of the most beloved Entity. Spirituality should lead human beings to the one Cosmic truth from which they have derived their selves,* and which is the ultimate destiny. That ultimate and absolute ideal is the Cosmic ideal – an ideal beyond the scope of time, place and person. It is

* Unit selves, or *jiiva'tmans*, are derived from the Cosmic Self. See p. 16 for a discussion of the reunion of the two. –Eds.

the Absolute, without and beyond relativity. It stands with its own lustre for all times and for every factor of the Cosmos, may it be a human being or a less-evolved animal. The Cosmic ideal alone can be the unifying force which shall strengthen humanity to smash the bondages and abolish all narrow domestic walls of fissiparous tendencies.

All the sentiment-provoking ideas should be firmly opposed. This does not mean an attack on those sentiments, traditions and habits which are innate in human beings and which do not hamper their Cosmic development. For example, the movement for uniformity in dress for all people will be but a ridiculous and irrational approach. Different selections of dress are the result of climatic factors and corporal necessities. Moreover, dissimilarity in dress is not detrimental to world fraternity.

There will also be many zonal or regional differences as regards other traditions and customs. These should be appreciated and encouraged for the indigenous development of society. But under no circumstances should there be a compromise in principle or yielding to tendencies detrimental to the inculcation of Cosmic sentiment.

The inspiration of Cosmic sentiment will depend upon certain objective physical problems which must be solved on a collective humanitarian basis. In the relative objective sphere the following few fundamental problems must be attempted at [tackled] and solved. These are:

1. Common philosophy of life
2. Same constitutional structure
3. Common penal code
4. Availability (production, supply, purchasing capacity) of the minimum essentialities of life

Common Philosophy of Life

A common philosophy of life demands a clear conception in the human mind that the development of the human personality means an evolution in all the three spheres – physical, metaphysical or mental, and spiritual. Some objective materialist thinkers have held the opinion that spirituality is a utopian philosophy, bereft of practicalities pertaining to actual problems of life. Other thinkers conceived it as a wise and intelligent device to befool the toiling mass. But the logical analysis given above must have clarified to thoughtful readers that spirituality is the *summum bonum* of life in all its aspects.

Those who think dharma to be an individual's concern conceive it in a very narrow sense. Dharma leads to Cosmic unity, inculcating in the individual mind Cosmic idealism. Religion, in the sense of dharma, is the unifying force in humanity. Moreover, spirituality provides a human being and humanity at large with that subtle and tremendous power with which no other power can be compared. Therefore, with spirituality as the base, a rational philosophy should be evolved to deal with the physical, psychological and socio-philosophical problems of the day. The complete rational theory dealing with all three phases – spiritual, mental and physical – of human development shall be a philosophy common to humanity in general. This will be evolutionary and ever-progressing. Of course, small details may vary according to the relative environment of the age.

Nationalism is fast getting out of date. Not only has national sentiment given humanity rude shocks in the world wars of the present century, but the social and cultural blending of the present age also shows the domination of cosmopolitanism in world affairs. Vested interests, however, continue to

cause certain fissiparous tendencies. There are some who fear loss of their economic or political domination and are directly responsible for these detrimental or retrograde reactions.

Same Constitutional Structure

Despite these obstacles, a social blending of humanity is in progress and needs a common constitutional structure to be evolved to cement the solidarity of the world. A world government is also very essential for exercising full control in certain spheres; for example, there should be only one world militia.

The world government should form certain autonomous units, not necessarily national (based on problems of education, food supply, flood control, public sentiment), which should look after mundane and supramundane problems. The boundaries of these units may be readjusted to suit any change in the environment – for instance, development in the techniques of communication. Development in the means of communication brings the different remote parts of the world nearer, and the world, therefore, grows smaller. With this well-developed swifter means of communication, units with bigger areas can work smoothly and efficiently.

A language must also be evolved as the lingua franca of the world. (At present English is most suitable for the purpose and no national sentiment should be encouraged to go against it.) But the local languages must be encouraged to help the indigenous literatures develop and contribute towards world progress, and thereby contribute to the common brotherhood of humanity.

Common Penal Code

A common penal code must be evolved. Legislation must be progressive and capable of gradual adjustment with the prevalent conditions. Any theory which does not hold a parallelism with the ever-changing conditions of time, place and person, is sure to decay and be lost in oblivion. Hence, there must be a never-ending effort for amendment with a view to rectification.

Crimes are acts forbidden by the law of the government concerned, and virtue and vice (*pun'ya* and *pa'pa*) are the outcome of traditional customs. The sentiments of the law-makers are very much influenced by the prevalent traditions and customs regarding the concept of virtue and vice of the locality or of the people concerned. The sense of crime, therefore, has a parallelism with the concept of virtue and vice. The idea of virtue and vice is different in different countries. The aspirants of world fraternity should try to lessen the difference and reduce the gap amongst cardinal, moral and human laws. All those actions which help in the growth of the spiritual, mental and physical aspects of human beings in general should come under the category of virtuous deeds, and those actions which go against humanity in its spiritual, mental and physical development must come under "vice". This conception of virtue and vice applies commonly to humanity in general.

Minimum Essentialities of Life

The availability of the minimum essentialities of life plays a vital part not only in achieving world brotherhood, but also in the development of human personality. This should be tackled on a world footing, and should be based on certain

fundamental presumptions. Every human being has certain minimum requirements which he or she must be guaranteed. Guaranteed availability of foodstuff, clothing, medical assistance and housing accommodation should be arranged so that human beings may be able to utilize their surplus energy (energy up till now engaged in procuring the essentialities of life) in subtler pursuits. Side by side, there should be sufficient scope for providing other amenities of the progressive age. To fulfil the above responsibilities, enough purchasing capacity should be created.

If the supply of requirements be guaranteed without any conditions of personal skill and labour, the individual may develop the psychology of idleness. The minimum requirements of every person are the same, but diversity is also the nature of creation. Special amenities should, therefore, be provided so that the diversity in skill and intelligence is fully utilized, and talent is encouraged to contribute its best towards human development. It will, therefore, be necessary to make provision for special emoluments which can cater for special amenities of life according to the age and time. But at the same time, there should be a constant effort to reduce the gap between the amount of special emoluments and the bare minimum requirements of the average individual. The guaranteed supply of minimum requirements must be liberalized by increasing the provision of special amenities pertaining to the age and also, simultaneously, by bringing about a decrease in the provision of special emoluments given to the few. This never-ending effort of proper economic adjustment must ceaselessly continue at all times with a view to assisting the spiritual, mental and physical evolution of human beings, and to let humanity develop a Cosmic sentiment for a Cosmic ideal and world fraternity.

In this socio-economic set-up people are at full liberty in the spiritual and mental spheres. This is possible because the spiritual and psychic entities for which people can aspire are themselves unlimited, and the extent of possession in this sphere does not hamper the progress of others in their quests. But the supply in the physical sphere is limited, and hence any effort for disproportionate or unrestricted acquisition of physical objects has every possibility of creating a vast majority of have-not's, and thus hampering the spiritual, mental and physical growth of the larger majority. So, while dealing with the problem of individual liberty, it must be kept in view that individual liberty in the physical sphere must not be allowed to cross a limit whereat it is instrumental in hampering the development of the complete personality of human beings; and, at the same time, must not be so drastically curtailed that the spiritual, mental and physical growths of human beings are hampered.

Thus, the social philosophy of Ananda Marga advocates the development of the integrated personality of the individual, and also the establishment of world fraternity, inculcating in human psychology a Cosmic sentiment. The Marga advocates progressive utilization of mundane and supramundane factors of the Cosmos. The society needs a stir for life, vigour and progress, and for this Ananda Marga advocates the Progressive Utilization Theory (Prout), meaning thereby progressive utilization of all factors. Those who support this principle may be termed "Proutists".

The principles of Prout depend upon the following fundamental factors:

1. No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.

2. There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.
3. There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.
4. There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.
5. The method of utilization should vary in accordance with changes in time, space and person, and the utilization should be of progressive nature.
Hence, ours is a Progressive Utilization Theory (Prout).

5 June 1959

GLOSSARY

Those Sanskrit terms that have been adequately explained where they first occur in the text itself have not been included in this glossary.

A'CA'RYA or A'CA'RYA'. Spiritual teacher qualified to give initiation and teach all lessons of meditation.

AHAM'TATTVA. Doer "I", ego, second mental subjectivity.

A'NANDA. Divine bliss.

ANA'HATA CAKRA. Fourth psychic-nerve plexus, located at the mid-point of the chest; the "yogic heart".

ANNAMAYA KOS'A. The physical body, composed of the five fundamental factors.

APARA'VIDYA'. Knowledge of the mundane.

AVIDYA'MA'YA'. Extroversive force; aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude. *See also* VIDYA'MA'YA'.

BHA'VA. Idea, ideation, mental flow.

BHA'VA SA'DHANA'. Spiritual practice of auto-suggestion.

BHU'TATATTVA. Theory of the five fundamental factors; one of the five fundamental factors.

BRAHMA. Supreme Consciousness, Supreme Entity.

BRAHMATVA. Brahma-hood, Cosmotheistic bearing, supreme rank.

CAKRA. Cycle or circle; psychic-energy or psycho-spiritual centre; psychic-nerve plexus.

CITTA. Done "I", objective "I", objective mind, mind-stuff.

DHARMA. Spirituality; religion in the broader sense; the path of righteousness in social affairs.

GUN'A. Binding factor or principle.

IISHVARA PRAN'IDHA'NA. Surrender to the Cosmic Controller through meditation; a lesson of Ananda Marga meditation.

INDRIYA. One of the ten sensory and motor organs (eyes, ears, nose, tongue and skin; and hands, feet, vocal cord, genital organ and excretory organ). The eye *indriya* (for example) comprises the eye itself, the optical nerve, the fluid in the nerve, and the location in the brain at which the visual stimulus is transmitted to the CITTA.

INDRIYATATTVA. Theory of the INDRIYAs.

JAD'A. Condensed energy, solid matter.

MANAH. Mind.

MA'NUS'A. Human being, living being with developed mind.

MEDA. Fat in a transitional stage from liquid.

MU'LA'DHA'RA CAKRA. Lowest, or basal, psychic-nerve plexus, located just above the base of the spine.

PAINCABHU'TAS. Five fundamental factors.

PARAMA'TMAN. Supreme Consciousness in the role of witness of His own macropsychic conation. *Parama'tman* comprises: (1) *Purus'ottama,* the Macrocosmic Nucleus; (2) *Purus'ottama's* association with all creation in His extroversial movement *(prota yoga);* and (3) *Purus'ottama's* association with each unit creation individually *(ota yoga)* and (4) with all collectively *(prota yoga)* in His introversial movement.

PARAMA' PRAKRTI. Supreme Operative Principle.

PARA' SHA'NTI. Absolute peace, supreme beatitude.

PARA'VIDYA'. Spiritual knowledge, knowledge of the Great.

PRAKRTI. Cosmic Operative Principle.

PRA'N'A'H. Vital energy.

PRA'N'A'YA'MA. Process of controlling vital energy by controlling the breath; a lesson of Ananda Marga meditation.

PRATISAINCARA. In the Cosmic Cycle, the step-by-step introversion and subtilization of consciousness from the state of solid matter to Nucleus Consciousness. (*Prati* means "counter" and *saincara* means "movement".)

PURUS'ABHA'VA. Cognitive bearing, stance or aspect of Consciousness.

PURUS'ADEHA. The entire created substance, causal, subtle and crude, of the Macrocosm; Cosmic "I" + Cosmic Doer "I" + Cosmic done "I".

RASA. Any fluid, specifically the digested essence of food.

RS'I. Sage; one who, by inventing new things, broadens the path of progress of human society.

RU'PATANMA'TRA. Inferential waves conveying vision, i.e., the sense of form.

SA'DHAKA. Spiritual practitioner.

SAHASRA'RA ÇAKRA. Highest, or pineal, psychic-nerve plexus, located at the crown of the head.

SAMA'JA CAKRA. Social cycle.

SAM'SKA'RA. Mental reactive momentum, potential mental reaction.

SVABHA'VA. Characteristics, one's own nature.

TANMA'TRATATTVA. The theory of inferential waves. *Tanma'tra* literally means "minutest fraction of that," i.e., of a given rudimental factor of matter. It is also translated "generic essence" or "inferential wave." *Tattva* means "theory."

TANTRA. Aspiritual tradition which originated in India in prehistoric times and was first systematized by Shiva. It emphasizes the development of human vigour, both through meditation and through confrontation of difficult external situations, to overcome all fears and weaknesses.

TA'RAKA BRAHMA. Supreme Consciousness in Its liberating aspect.

TA'TTVIKA. A spiritual teacher qualified to give initiation.

VASA'. Fat.

VIDYA'MA'YA'. Introversive force; aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle. *See also* AVIDYA'MA'YA'.



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Like no other book, but rather like spiritual practice itself, **Idea and Ideology** *methodically, in a careful sequence, expands the reader's horizons and mind. It concludes by using the spiritual vantage that has been gained, to focus on the social problems of the earth.*

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